

Warrior Saints of the Silk Road

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Warrior Saints of the Silk Road

Legends of the Qarakhanids

By

Jeff Eden



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Cover illustration: Flags at the shrine of Hasan Bughrakhan, near Yengisar. Photo by Rian Thum.

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Foreword

The stories presented in this volume have circulated for many centuries in the oases of Central Asia's Tarim Basin, the southern part of what is today Xinjiang, China. They recount the heroic deeds of a particular lineage of Turkic khans of the Qarakhanid dynasty, a lineage which we may call for convenience the Bughrā Khāns. Although the particular manuscript that Jeff Eden has translated here dates to the late 18th or early 19th century, parts of the text have roots that may reach as deep as the eleventh century. Its latest significant incarnations, printed in the 1980s, are revered by readers in the Tarim today and banned by the Communist Party of China. In all of these eras it has been, as far as we can tell, a popular text, whether consumed through audition, reading, or both.

This longevity and popularity make the stories of the Bughrā Khāns an illuminating through-line in the cultural history of the Tarim Basin. The bountiful oases of the Tarim, perched between nomad-dominated mountains and the empty Taklamakan desert, have undergone radical cultural changes over the last thousand years, as Buddhist kingdoms surrendered to Islamizing Turks, Mongol conquerors brought new forms of sovereignty, Sufi lineages subverted royal prerogatives, and the Manchu Qing Empire linked the Tarim's fate to China. Much of this history, in one way or another, is reflected in the Bughrā Khān tales as they have come down to us today.

The stock phrases and tropes that repeat throughout much of this text suggest that an oral epic tradition lies at the core of the Bughrā Khān war stories, and indeed they fit neatly into the wide tradition of Turkic epic. It is a tradition that embraces both verse and prose, and that often focuses, like the *Iliad* or the *Shahnamah*, on war. As oral commemorations of Qarakhanid Turk victories over the non-Muslims of the Tarim, the Bughrā Khān tales likely emerged from the very events they describe.

The Tarim's Basin's largest Turkic ethnic group today—in some senses the heirs of the Qarakhanids—is known as the Uyghurs. In other political circumstances the Bughrā Khān tales might have been taken up as the national epic of the Uyghurs, as the *Shahnamah* has been for Iran and the *Manas* cycle has been for the Kyrgyz. But the text in the form presented here, which is both the closest version to the oral forerunner and the perhaps oldest record of that oral tradition, never emerged as a rallying point for Uyghur nationalism. Instead, it was a biographical novel, Saypidin Azizi's best-selling *Sutuq Bughrakhan* (1988), that eventually turned the Qarakhanids into Uyghur national heroes.

The reasons for this alternative road to nationalist literary prominence lie in the period before nationalism's 20th-century arrival in the Tarim, when the

text circulated widely in manuscript form, functioning as a hagiography. In its hagiographical guise it offered both liturgy and history for the numerous death-sites of Qarakhanid martyrs, which drew thousands of pilgrims. At such shrines, pilgrims from across the region could hear recitations of the text, and while it was read outside of the shrine context as well, the nexus of public recitation and pilgrimage undoubtedly promoted the widespread circulation of the text. Thus, by providing a shared history for the inhabitants of the Tarim Basin, the hagiographical manifestation of the Bughrā Khāns cycle was no less effective a vehicle of group identity than any national epic.

However, when Saypidin Azizi sat down to write his proud account of the Uyghurs' Qarakhanid heritage in the 1980s, he did not pay much attention to the parts of the Bughrā Khān tale rooted in oral epic. The centuries between the Qarakhanids and the Communist Party had wrought a dramatic transformation of the text. Most strikingly, new material from a very different literary tradition had been attached to the tales of Qarakhanid holy wars. This new material was a 16th or 17th-century Sufi hagiography of the original Bughrā Khān, Satūq, and it was this section (from the beginning to page 62 of Eden's translation), that Saypidin Azizi drew from for his novelized account. Azizi had grown up in the town of Atush, near the tomb of Satūq, and it was the Sufi hagiographical section that most directly addressed the story of his hometown saint.

Most surviving manuscripts of the Bughrā Khān tales include both the holy-war epics, which begin with the rule of Ḥasan Bughrā Khān, and the Sufi hagiographical section, which treats the earlier Satūq Bughrā Khān and his teacher. Many add another distinct work, a short genealogy of Satūq Bughrā Khān's descendents. It is this standard composite version which Jeff Eden has translated.

Every manuscript is of course different, and the specimen Eden has chosen has interesting peculiarities. It is an unusually old manuscript of the Bughrā Khāns text, perhaps even the oldest surviving copy, though it is impossible to date precisely. A copyist has taken some fascinating liberties in order to smooth out the transitions between what were originally independent works. Other specimens tend to present the various parts translated here as separate, even including at the beginning of each the "bismillah" (in the name of God) that opens all books. But this copyist has gone further than merely running the texts together without page breaks and "bismillahs." The chapter number that normally begins the Satūq biography has been removed, hiding its original place in a larger work, as has the author name (Sayyid Qāsim Samarqandī) that is usually embedded in the genealogy. At the beginning of the section on the holy wars, an extensive introductory paragraph naming another author, "Mullā

Ḥājī," has likewise been removed. The result is a manuscript that, on its face, bears no obvious sign of its diverse origins. Given that most popular hagiographies in the Tarim of the 18th and 19th centuries were anonymous, we may see this as an adaptation of older texts to prevailing literary norms.

Although the particular presentation in this manuscript is unique, there is a strong case to be made that this group of tales, in one form or another, has been the most widely consumed literary work of the last millennium in the Tarim, more so than the Qur'an. In translating this narrative cycle in full for the first time, Jeff Eden thus fills an important gap for the Anglophone world. He does so with admirably strong and simple prose that both transmits the rough vigor of the original and achieves his goal of a readable and entertaining text. Eden's rich contextualization does an excellent job of preparing the reader for a text that mixes mysticism and bloodshed, the sacred and the swashbuckling, in ways that may be surprising to readers outside of the tradition.

And Eden's translation comes not a moment too soon. The People's Republic of China is engaged in a massive campaign to re-engineer Uyghur culture, involving the internment of hundreds of thousands of Uyghurs and the burning of books like this one. I can think of no better text to read for a view of Uyghur culture, and no more important time to read it.

Rian Thum

Acknowledgments

First and foremost, I would like to thank Paolo Sartori for encouraging this project from the beginning and considering it for Brill's venerable HDO series. I am also grateful to Dr. Sartori for his perceptive comments and suggestions on an earlier draft of the manuscript.

Several other colleagues and friends read the translation or the entire manuscript and offered valuable comments and corrections: David Brophy, Allen J. Frank, Rian Thum, and Brill's two anonymous reviewers (whose thoughtful recommendations inspired major revisions).

Special thanks are due to David Brophy and Rian Thum. Dr. Brophy labored to substantially improve my original transcription draft. He also offered his exceptional erudition in deciphering several of the most challenging passages in the Turkic manuscript. Dr. Thum provided me with his encouragement throughout the writing and revision process; and, of course, with his excellent, insightful preface.

Thanks are also due to Patricia Radder, who guided the project through all stages of production and fielded many questions; and to Håkan Håkansson of Lund University Library, who sent me high-quality scans of the original manuscript along with permission to reproduce them here.

Finally, thanks to Ashley, the light of my life.

A Note on Transliteration

A number of commonly-used words are rendered here in the commonly-accepted style (e.g. Mecca, muezzin, Bukhara). All other transliterated words from Persian and Arabic follow the table below. In transliterating Turkic words I have tried to keep diacritical marks to a minimum. There is no commonly-accepted system of transliteration for eighteenth-century Central Asian Turkic, but I have attempted to be consistent. Readers should keep in mind that presumed pronunciations are necessarily approximate, as we cannot know with any degree of confidence how residents of East Turkistan would have pronounced Turkic words in this bygone age.

ا	a, ā	ر	r	ف	f
ب	b	ز	z	ق	q
پ	p	ژ	zh	ك	k
ت	t	س	s	گی	g
ث	ṣ	ش	sh	ل	l
ج	j	ص	ṣ	م	m
چ	ch	ض	ẓ	ن	n
ح	ḥ	ط	ṭ	و	v, w
خ	kh	ظ	ẓ	ه،ة	a, h
د	d	ع	‘	ی	y, ī
ذ	ẓ	غ	gh		

Introduction



Introduction

Satuq Bughra Khān (d. 955), ruler of the nomadic Qarakhānid dynasty, is revered in Central Asia as one of the first Turkic rulers to convert to Islam. Since medieval times he has been honored as a saint, and today he is regarded by many Muslims in Xinjiang, China (known historically as East Turkistan) as the “holiest figure ... after Muḥammad and God himself.”¹ The hagiographies recounting Satuq Bughra Khān’s adventures and those of his successors rank among the best-loved “sacred histories” in the region, where these saints’ deeds are read and retold to this day, especially among Uyghurs.

The Uyghurs and their religious traditions have been the subject of unprecedented scholarly and popular attention over the past several years. The world has witnessed rising tensions between Uyghurs and the Chinese government as well as a wave of publications on modern Uyghur society and East Turkistan’s history. Many of these publications have focused on the region’s saints, and in the last few years, hagiography and shrines in East Turkistan have been the subject of new work by a vast range of scholars from around the world—so much new work, in fact, that the dense footnote you see below offers just a modest sample.² It is no surprise that much of our research focuses on hagiography

1 Rian Thum, *The Sacred Routes of Uyghur History* (Harvard University Press, 2014), 41.

2 Here I will list just a small sample of works published since 2011; others will be cited in the course of this book. Thum, *The Sacred Routes of Uyghur History*; Thum, “Modular History: Identity Maintenance before Uyghur Nationalism,” *The Journal of Asian Studies* 71, no. 3 (2012), 627–653; articles by Abliz Orxun, Rian Thum, Devin DeWeese, Mutsumi Sugahara, Omerjan Nuri, Sawada Minoru, Alexandre Papas, Patrick Hallzon, Yasushi Shinmen, Ablimit Yasin, and Rahilā Dawut in *Mazar: Studies on Islamic Sacred Sites in Central Eurasia*, Sugawara Jun and Rahile Dawut eds. (Tokyo: Tokyo University of Foreign Studies Press, 2016); articles by Alexandre Papas, Sawada Minoru, Rahilā Dawut, and Jianshin Wang in *Muslim Saints and Mausoleums in Central Asia and Xinjiang*, Yasushi Shinmen, Sawada Minoru, and Edmund Waite, eds. (Paris: J. Maisonneuve, 2013); articles by Dawut, Ildikó Bellér-Hann and Chris Hann, and Thierry Zarcone in *Kashgar Revisited: Uyghur Studies in Memory of Ambassador Gunnar Jarling*, Bellér-Hann and Jun Sugawara eds. (Leiden: Brill, 2017); Papas, “Islamic Brotherhoods in Sixteenth Century Central Asia: the Dervish, the Sultan, and the Sufi Mirror for Princes” in N. Terpstra, A. Prosperi and S. Pastoria, eds., *Faith’s Boundaries: Laity and Clergy in Early Modern Confraternities* (Turnhout, Brepols, 2012), 209–231; Jun Sugawara, “Expanded Texts of ‘Martyrdom’: The Genesis and Development of the Uighur Legend of Abdurahman Han,” *Eurasian Studies* 12 (2014), 417–435; DeWeese, “The ‘Competitors’ of Ishāq Khwāja in Eastern Turkistan: Hagiographies, Shrines, and Sufi Affiliations in the Late Sixteenth Century” in *Horizons of the World: Festschrift for İsenbike Togan | Hudūdū’l-Ālem: İsenbike Togan’a Armağan*,

since, as Rian Thum writes, this genre served for generations as “the primary textual vehicle of popular local history” in the region, comprising “the great majority of surviving historical manuscripts,” while the texts themselves served as “sites at which the community negotiated the meaning of the past.”³

The group of interrelated hagiographies recounting the exploits of Satuq Bughra Khān and his successors, which I will call a “narrative cycle” for short, includes some of the best-known and most widely-disseminated literary works in the history of East Turkistan.⁴ Tales of these saints, invariably describing the same basic series of events, can be found in both prose and verse, and are held in manuscript collections around the world. Popular narratives of Satuq Bughra Khān and his grandson ‘Alī Arslān Khān have been published in the modern Uyghur language as well, and today their shrines remain major features of Xinjiang’s religious landscape.

Many of the region’s hagiographies appear to have been written specifically for recitation at saints’ shrines. These hagiographies are therefore “ritual” texts, whose purpose was originally inextricable from the broader context of Sufi Muslim shrine culture. This does not mean, however, that shrines have been the only sites where these saints are remembered; stories of beloved saints have also been recited as popular entertainment at bazaars and barbershops, among other venues.⁵ I hope that readers of this book will come to see why these saints’ tales are so popular. The stories of Qarakhānid “warrior saints” and their allies translated here offer just a brief sample of a vast artistic tradition, but these tales are, to me, mesmerizing, moving, intriguing and disturbing all at once. This text, in other words, is not merely the ritual accoutrement of specific shrines, but also a fine, enduring work of art.

To this day, despite all the groundbreaking scholarly work which offers analysis of East Turkistan’s hagiographies, hardly anyone outside Central Asia has been able to read the hagiographies themselves. Nearly all such narratives from the region—including the text translated here—were originally written in pre-modern Central Asian literary Turkic (sometimes called Chaghatay, Eastern

İlker Evrim Binbaş and Nurten Kılıç-Schubel eds., 133–215 (Istanbul: İthaki Yayınları, 2011); Jeff Eden, *The Life of Muhammad Sharif: A Central Asian Sufi Hagiography in Chaghatay* (Austrian Academy of Sciences Press, 2015; with an appendix by Rian Thum and David Brophy); Eden, “A Sufi Saint in Sixteenth-Century East Turkistan: New Evidence Concerning the Life of Khwāja Ishāq,” *Journal of the Royal Asiatic Society* 25/2 (2015), 229–245; and a beautiful book of photographs and essays: Lisa Ross, A. Papas, R. Dawut and Beth Citron, *Living Shrines of Uyghur China* (Monacelli Press: 2013).

3 Thum, *The Sacred Routes of Uyghur History*, 8–9.

4 On different versions of these narratives, see below.

5 Thum, *The Sacred Routes of Uyghur History*, 112.

Turki, or simply Turki)⁶ and, to my knowledge, only a scant few complete East Turkistani hagiographies have ever been translated into a Western European language.⁷ This book therefore offers readers a rare opportunity to make contact with the region's sacred literature, and to experience for themselves stories which have resonated with generations of Central Asians.

Some of the best recent work on East Turkistan's hagiographies has emphasized their social and political roles, arguing, for example, that this genre of texts "can only be understood by its social function, and by its connection to place, in particular the saint's tomb."⁸ In my commentary on the present narrative cycle, I hope to show that its meanings and motifs—its literary strategies, in other words—are likewise crucial. I also hope to show how the cycle fits into the broader, global genre of Sufi literature, highlighting how it serves as a vessel for subtle commentary on matters of Sufi theology and ethics, in addition to local sacred history. It is the ability of these narratives to impart complicated messages in an artful form, I suspect, that has served to guarantee their transmission over the course of centuries, their eminent place in the social life of shrines, and their survival into an age when the shrines themselves are often inaccessible.

The manuscript translated here—catalogued in the archives of Lund University Library as Jarring Prov. 413—consists of at least four distinct "chapters"

6 On the literary language of East Turkistan in the late eighteenth century, when the present manuscript was most likely copied, David Brophy rightly observes that it occupies "an intermediary position between Chaghatay and Standard Uyghur" (Brophy and Takahiro Onuma, *The Origins of Qing Xinjiang: A Set of Historical Sources on Turfan* [Tokyo: University of Tokyo Press, TIAS Central Eurasian Research Series No. 12, 2016], 44). Those who can read a "classical" Chaghatay work like the *Baburnama* will have no trouble with a manuscript like the one here, but will quickly identify a range of major differences in spelling and usage: Persianate *izāfa* constructions, for example, while still very common here compared to modern Uyghur, are less prominent.

7 Cf. Brian Richey's fine translation of a manuscript version of the Four Imāms hagiography titled *The Legend of the Imams of Keriya* (Richey, "A Translation of the 'Legend of the Imams of Keriya,'" M.A. Thesis, Indiana University, 2012); Emine Gürsoy-Naskali's *Ashabu'l-kahf: A Treatise in Eastern Turki* (Helsinki: Memoires de la Societe Finno-Ugrienne, 1985); and my own translation of Khwāja Muḥammad Sharīf's hagiography: *The Life of Muhammad Sharif: A Central Asian Sufi Hagiography in Chaghatay* (Vienna: Austrian Academy of Sciences Press, 2015, with a detailed appendix by Rian Thum and David Brophy on the shrine of the saint and its Qing-era patrons). There are also at least two detailed summaries worth noting: Fernand Grenard and J.-L. Dutreuil de Rhins, *Mission scientifique dans la haute Asie, 1890–1895* Vol. 3 (Paris: E. Leroux, 1898), 13–60; and Julian Baldick, *Imaginary Muslims: The Uwaysi Mystics of Central Asia* (New York: New York University Press, 1993).

8 Thum, *The Sacred Routes of Uyghur History*, 51.

knitted together: 1) the story of Satuq Bughra Khān converting to Islam and then converting many followers in the region; 2) the story of ‘Alī Arslān Khān’s battles and death; 3) the story of Ḥasan Bughra Khān’s battles and death; and 4) the story of Yūsuf Qādir Khān securing the aid of the Four Imāms, followed by their battles and deaths.⁹ Each of these episodes can be found in other iterations, in other manuscripts, sometimes singly and sometimes combined with other tales. The task of untangling the world’s vast collection of Bughra Khān-related manuscripts is forbidding and labor-intensive indeed, and—mercifully—it has been accomplished to a great extent by Rian Thum.¹⁰ The purpose of this book

9 Unlike the other heroes listed here, each of whom will be covered below, nothing appears to be known about the Four Imāms other than what is presented in their hagiography (translated here). Known under a variety of different names, it is among the most widely-disseminated hagiographies from East Turkistan; under its common title *Tazkira-i imam-ṣabiḥlar* (“The Biography of the Sacrificed Imams”), no less than nine manuscript copies are found in St. Petersburg’s Institute of Oriental Studies alone (A.M. Muginov, *Opisanie uigurskikh rukopisei Instituta narodov Azii* [Moscow: Izd. Vostochnoi Literatury, 1962], 55–58, 173). Their names are given in these texts as Qavvām al-Dīn, Mu‘īn al-Dīn, Naṣir al-Dīn, Ḥuhūr (or Ḥāhir) al-Dīn, and they are sometimes said to be patrilineal descendants of the Twelve Shī‘a Imāms (Minoru Sawada, “Pilgrimage to Sacred Places in the Taklamakan Desert: Shrines of Imams in Khotan Prefecture,” in Alexandre Papas, Thomas Welsford and Thierry Zarcone, eds., *Central Asian Pilgrims: Hajj Routes and Pious Visits Between Central Asia and the Hijaz* [Berlin: Klaus Schwartz, 2012], 281–282). Their shrine is a modest structure with four tombs and an adjacent mosque. According to one of Aurel Stein’s informants, a shaykh named Ibrahim Mullah, the shrine of Qūm-i Shāhidān, near Khotan, whose creation is described in the narrative here, once contained the remains of 360 of the Imams’ warriors who died in battle, but Mīrzā Abū Bakr, sixteenth-century ruler of Khotan as well as Kāshghar, flooded the site in order to exhume its antiquities, leaving no trace of the buried army. Stein comments, understandably, that “it is thus difficult to judge whether there is any historical foundation for the story” (Stein, *Sand-Buried Ruins of Khotan: Personal Narrative of a Journey of Archaeological and Geographical Exploration in Chinese Turkestan* [London: T. Fisher Unwin, 1903], 268–269). Sawada proposes that the name Qūm-i Shāhidān may be a generic title referring to a number of different locations where “martyrs” are thought to have been buried (Sawada, “Pilgrimage to Sacred Places in the Taklamakan Desert,” 281).

10 Rian Thum, “Untangling the Bughra Khān Manuscripts,” in *Mazar: Studies on Islamic Sacred Sites in Central Eurasia*, Sugawara Jun and Rahile Dawut, eds. (Tokyo: Tokyo University of Foreign Studies Press, 2016), 275–288. See also Thum’s foreword to this book. An important overview of different Bughra Khān-related texts is also provided by Devin DeWeese, who identifies two predominant currents in the history of these texts: first, a “large hagiographical compendium” which includes the lives of many East Turkistani saints, and, second, *ghazavāt-nāmas* (books concerning “holy wars”) which are shorter, focus more specifically on the early Qarakhānid dynasty (sometimes also including the Four Imāms), and emphasize their military struggle against non-Muslims. The text translated here is clearly from the latter tradition. (DeWeese, “The ‘Tadhkira-i Bughrā-khān’ and the ‘Uwaysi’ Sufis of Central Asia: Notes in Review of ‘Imaginary Muslims,’” *Central Asi-*

is not to expand on Thum's textual history or to offer a comparative reading of all the Bughra Khān (or Four Imāms) narratives, though such an effort would be valuable. I confess that the labor of reading and comparing, page by page, the scores of available Bughra Khān manuscripts was too daunting for me.¹¹

An in-depth comparative analysis or philological study of Bughra Khān texts is not, moreover, the kind of book I wanted to write. I wrote this book with students in mind—not just any students, but my own former students at the University of Maryland, College Park, upon whom I had forced *The Life of Muhammad Sharif*, my previous book, which contains the translated hagiography of another beloved Central Asian saint. Naively assuming that these students—talented as they were—would enjoy diving into the hagiography with nothing but my dense footnotes to guide them, I soon realized that the genre of Central Asian Sufi literature needs to be translated not just between languages, but between cultures. To provide a translation of a lively, densely meaningful text accompanied by a concise, plainspoken exegesis—the kind of thing I could assign future students—struck me as a worthwhile project. There is no better entry-point into the study of Central Asian history than authentic Central Asian literature, and yet there is still very little of that literature available for those who do not read Turkic, Persian, or Russian.

It is in hopes of attracting the widest possible readership that I have given the book its eye-catching (some might say kitschy) title. I hope that it will

atic Journal 40/1 [1996], 87–127). A work known as the *Tazkira-i Bughra-Khān* (sometimes also called the *Tazkira-i 'Uwaysīya*) was written as early as the sixteenth or seventeenth century, and is indeed, as DeWeese notes, a rather large hagiographical compendium, with the longest versions covering seventy saints' lives. This text, which has been summarized in detail by Julian Baldick (see Baldick, *Imaginary Muslims: The Uwaysi Sufis of Central Asia* [London: I.B. Tauris, 1993]), was circulated throughout Central Asia, beyond East Turkistan, and only twenty of those seventy saints are associated with East Turkistan in some way. Persian was the original language of this text, but Turkic versions began to proliferate by the mid-eighteenth century. (On all of the above, see Thum, "Untangling the Bughrakhan Manuscripts," 282–283.) It was evidently around this same time that "extracts" (to use Rian Thum's phrase) of a Turkic translation of the compilation began to appear, collecting specific chapters relating to East Turkistani figures and sometimes including stories of saints who did not originally appear in the *Tazkira-i Bughra-Khān* / *Tazkira-i 'Uwaysīya*. Thum identifies the manuscript translated here as being one of these extracts (Thum, "Untangling the BughraKhān Manuscripts," 283). Concerning the various versions of the manuscript as well as Satuq Bughra Khān's shrine, cf. also an important article by Hamada Masami: "Le Mausolée et le culte de Satuq Bughrā Khān", *Journal of the History of Sufism* 3 (2001–2002), 62–87.

- 11 I am not sure precisely how many such texts exist in archives around the world. Suffice to say they can be found in the archives of Lund, Paris, Berlin, St. Petersburg, Helsinki, Uppsala, Beijing, and probably in other collections as well.

catch the eye of undergraduates browsing library shelves, and in that effort I am unashamed (some might say shameless).

A note on the authorship of the narrative cycle: While the text translated here consists of “detachable” tales,¹² I will treat it in my commentary as a single, coherent work, because I believe that it is indeed coherent and carefully-arranged. Compilation is a kind of authorship, and elegant, meaningful symmetry—a hallmark of authorship—permeates the text. While the seams between tales and episodes are sometimes visible due to fleeting “continuity errors,” the overall narrative fabric is a symmetrical quilt. The events proceed chronologically, from beginning to end.

I hope that modern-day students and researchers in the West will appreciate the literary qualities of this text—and others like it—more than their predecessors did. The small number of scholars from earlier generations who could read these Turkic-language hagiographies tended to regard them with unvarnished disdain. At best, they were seen as quaint folktales which could be mined for linguistic data, or for fleeting “realistic” (and therefore, it was assumed, probably “factual”) details, though these needed to be combed from a morass of supernatural embellishments. At worst, they were seen as irritating distortions of history, best disregarded.¹³ Consider, for example, how the eminent Orientalist Ney Elias appraised an English-language “epitome” of an East Turkistani hagiography done by Robert Barkley Shaw circa 1897: “As regards the history itself”, he writes, “it must be confessed that it is a disappointing one. Whatever the literary attainments of the author may have been, he was evidently lacking in historical knowledge ... Visions, prophecies, tombs and shrines pervade the pages to a depressing extent, and much space is devoted to the speeches of saintly personages and anecdotes concerning them, while

12 Rian Thum would call it a work of “modular history”: Thum, “Modular History: Identity Maintenance before Uyghur Nationalism,” *Journal of Asian Studies* 71/3 (2012), 627–653. In Thum’s words: “In the absence of a national history, separate histories of local heroes were linked together through custom anthology production and networked travel to shrines, yielding a modular historical tradition that accommodated local interests in regional narratives”; “Since each anthology was made of a different combination of *tazkirahs* [biographies of saints], there could be no single definitive history of the region, even though such region-wide composite histories were common. One could mix and match the building blocks of history, but the blocks were always chosen from the same set” (Thum, “Modular History,” 627; 641).

13 Modern scholars of Christian hagiography have observed a similar tradition of disdain in that context: cf., for example, recent essays by Rico G. Monge and Rachel J. Smith in *Hagiography and Religious Truth: Case Studies in Abrahamic and Dharmic Traditions*, ed. R.G. Monge, Kerry P.C. San Chirico, and R.J. Smith (London: Bloomsbury, 2016).

history, properly so called, is relegated to a secondary place. All that there is, however, has been embodied by Mr. Shaw in the epitome, while most of the rest has been judiciously omitted.”¹⁴

Shaw also produced a fragmented translation of the Bughra Khān narrative cycle—clearly based on a manuscript quite similar to the one I have translated here—though much from that text too was omitted. His translation-fragments appear along with the original Arabic-script text as a teaching resource in his 1878 Turkic language manual. In terms of accuracy, I find his translations outstanding. I suspect, however, that modern readers may not look kindly on the strenuously archaicized prose style Shaw deploys, which was the usual tone Victorian Orientalists favored for translations (“In fine they thus relate that ...”). I find his archaic prose delightful, actually, and I too have tried to imbue my translation with something of the self-consciously grand (sometimes grandiose) style I find in the original Turkic, but I have toned down the archaism substantially. I also find Shaw’s translation literal to a fault, as was perfectly appropriate for the purposes of his language-teaching manual; and, of course, I object to the many omissions, which reduce the text to a series of disjointed passages. My translation, for better or for worse, omits very little. I offer the narrative cycle whole-cloth, and I hope that readers will enjoy it as much as I do.

For the rest of this introduction I will offer some more specific comments on the contents and context of the narrative cycle, focusing on a few major themes. I will provide a few words of explanation for the terms “hagiography” and “Sufi” (which I deploy here with a broad meaning in mind); on the text’s conspicuous violence; and on the curious connection between Sufism and politics, a relationship which is manifested throughout the text itself and helps, at least somewhat, to explain its existence. I will begin with some brief ideas about the geographical range of the text by way of arguing that it is a very “cosmopolitan” composition indeed.

When it comes to the spatial environment of the narrative cycle, its events are limited almost entirely to East Turkistan, and most of the saints described—such as the Four Imāms and Ḥasan Bughra Khān—are revered exclusively (or almost exclusively) in that region. It is nevertheless suffused with references and connections to a much broader world—references that East

14 Robert Barkley Shaw, *The History of the Khojas of Eastern-Turkestan, summarized from the Tazkira-i Khwājagān of Muḥammad Ṣādiq Kāshgharī* (Supplement to the *Journal of the Royal Asiatic Society of Bengal* LXVI/1 [1897]). See also Jeff Eden, “A Sufi Saint in Sixteenth-Century East Turkistan: New Evidence Concerning the Life of Khwāja Ishāq,” 231.

Turkistani audiences would easily have recognized. These references sometimes take the form of cameo appearances by saints from elsewhere. For example, we find mention of Aḥmed Yasavī, the beloved saint of West Turkistan whose grave in modern-day Kazakhstan is sometimes called “the Mecca of Central Asia.” Elsewhere, we find reference to other regions in the form of *nisbas*, the portion of a name which indicates an individual’s place-of-origin. On that front we find Khwarazmis, Kasanis, and even Maghrebis joining the fight alongside our East Turkistani saints. Finally, and most pervasively, we find multiple narrative evocations of the life of Muḥammad and the martyrdom of his grandchildren Ḥasan and Ḥusayn (all these will be highlighted in the commentary section). While we can only guess at the original motivations for including all of these “cosmopolitan” references, they clearly articulate the connectedness of East Turkistan to West Turkistan, the Middle East, and even—thanks to these “Maghrebis”—North Africa. We also find striking examples of connectedness across once-exclusive Sufi “orders”: while the most immediate audience for this text would have identified most closely with the Sufi order of the Naqshbandīya and its saints, the reverent mention of Aḥmed Yasavī (for whom the Yasaviya “order” was named), among others, hints that the identification of religious communities with particular saints was, by the time this manuscript was written, no longer as exclusionary as it had been in previous centuries—a phenomenon that has been described by Devin DeWeese.¹⁵ Other points of reference are implicit rather than explicit. For example, when one of the narrative cycle’s primary saints is beheaded, local audiences would almost certainly have recognized a parallel with other famously-beheaded Central Asian saints, such as Najm al-Dīn Kubrā (from Khwarazm), Mīr Sayyid ‘Alī Hamadānī (from Iran), and Abū Muslim (from Iran). Finally, given that this manuscript was copied right around the period of Chinese conquests in East Turkistan, it is tempting to make much of the fact that it centers on Muslims’ battles and conquests in or very near to China—a kind of narrative “reversal” which may even hint at a fantasy of resistance. In short, to the extent that religious affiliations and sacred geographies are reflected in hagiography, this narrative cycle is wide-ranging on both fronts, describing a holy landscape centered in East Turkistan but hardly exclusive to it.

15 DeWeese, “‘Dis-ordering’ Sufism in Early Modern Central Asia: Suggestions for Rethinking the Sources and Social Structures of Sufi History in the 18th and 19th Centuries,” in *History and Culture of Central Asia / Istoriia i kul'tura Tsentral'noi Azii*, ed. Bakhtiyar Babadjanov and Kawahara Yayoi (Tokyo: University of Tokyo, 2012), 259–279.

Now, a few words on the genre of “hagiography.” Elements of hagiography—the lives and deeds of saints, or “friends of God” (*awliyā*)—can be found in multiple Muslim literary genres, including the *ṭabaqāt*, *ḥikāya*, *taḥkīr*, *dāstān*, *masnavī*, and *risāla*.¹⁶ Most commonly, however, the word “hagiography” is used to describe what John Renard calls the “biohagiography”: a text which not only highlights the subject’s spiritual qualities and miracles but which also “adds significant information about the subject’s personal, public, and political life.”¹⁷

The cycle translated here does not fit neatly into this category, nor into any of the other genres listed above. Aside from some scenes of Satuq Bughra Khān’s youth, conversion, and death, which likely satisfy Renard’s idea of “personal” information, nearly the entirety of the cycle consists of warfare carried out by Muslim *ghāzīs* (“holy warriors”) against non-Muslims.¹⁸ This aligns it with another “classical” genre, sometimes called the *ghazavātnāma* (“war-book”). Additionally, because the narrative recounts the creatively “embellished” adventures and accomplishments of well-known heroes, it has some resemblance to “epic” literature (a term for which there is no precise Arabic/Persian/Turkic equivalent).

However, as my commentary (Chapter 5) will show, the narrative is suffused with hagiographical elements, as well as vocabulary and imagery familiar from the literary heritage of Sufism. The heroic Bughra Khān family is given a *silsila*—a mystical “chain of transmission” in Sufi tradition—and a repeating motif depicts the construction of Sufi shrines in their honor. These heroes are seen appointing *khulafā*—successors who inherit authority in a Sufi “brotherhood.” Throughout the text, images and motifs are deployed that would be immediately familiar to Sufis not only within Central Asia, but around the

16 Cf. Jeff Eden, “Hagiography in Central Asia,” *Encyclopedia of Islam* THREE, forthcoming; Jürgen Paul, “Hagiographic Literature,” *Encyclopedia Iranica*, XI, fasc. 5, 536–539; Paul, “Au début du genre hagiographique à travers la *tadhkirat al-awliyā* de Farid al-dīn ‘Attār,” in *Saints Orientaux*, ed. Denise Aigle (Paris: De Boccard, 1995), 15–38. Please forgive the alternation of Arabic singular and plural in the names of the genres I’ve listed above; this mirrors convention, e.g. one usually hears in English of “the *ṭabaqāt* (pl.) genre” and of “the *taḥkīr* (sing.) genre.”

17 John Renard, *Friends of God: Islamic Images of Piety, Commitment, and Servanthood* (Berkeley, CA: University of California Press, 2008), 241–242; 245. Renard’s accessible and enlightening survey is an ideal starting-point for anyone interested in Muslim hagiography.

18 On visions of the *ghāzī* in Muslim tradition and literature, see Ali Anooshahr, *The Ghazi Sultans and the Frontiers of Islam: A Comparative Study of the Late Medieval and Early Modern Periods* (New York: Routledge, 2009).

world, including magical reeds and the annihilation of the self (*fanāʾ*) during prayer. These and other narrative elements are distinctly Sufi in origin and resonance, and they can be found in a variety of compositional genres. It is with the above considerations in mind that I refer to the narrative as a hagiography and as a work of Sufi literature.

Sufism and the “war-book” can seem like strange bedfellows, and the Sufi character of the work will no doubt make its surfeit of severed heads more shocking for some readers. After all, Sufism is often equated with pacifism in the popular press, among many historians, and among prominent living Sufis. This calls for a few words of explanation.

“Can Sufism Defuse Terrorism?” asks the headline of a 2009 *Time* online article which, like much popular coverage, aligns Sufism with tolerance, asceticism, and non-violence. To these traits the author of the *Time* article adds that Sufism is “egalitarian, charitable, and friendly,” and he quotes a scholar who proposes “love, harmony, and beauty” as the tradition’s “underlying values.”¹⁹ The formula encapsulated in the headline—to say nothing of the monochrome characterization that follows it—has been echoed so often, in so many different venues, that the study of “Sufi pacifism” has emerged as a kind of cottage industry. Within this “industry,” a curious alliance of conservative American think-tanks, prominent Muslim intellectuals, and New Age gurus have aligned to promote Sufism as an alternative to “mainstream” Islam—which, we are sometimes left (or urged) to assume, is something other than egalitarian, charitable, friendly, loving, harmonious, and beautiful. The book- and article-titles speak for themselves: *The Other Islam: Sufism and the Road to Global Harmony*;²⁰ “Sufism: An Answer to Global Terrorism”;²¹ “Sufism: A Syncretic Path for Peace.”²²

Granted: beauty, harmony, and love pervade the Sufi poetry of Rumi, who was as recently as 2014 the bestselling poet in the United States.²³ The same could be said of works by ‘Attār, Ḥāfīz, Bulleh Shāh, Yunus Emre—indeed, the entire pantheon of the world’s most beloved Sufi literateurs. In their works we

19 Ishaan Tharoor, “Can Sufism Defuse Terrorism?” *Time.com*, Wednesday, July 22, 2009 (<http://content.time.com/time/world/article/0,8599,1912091,00.html>).

20 Stephen Schwartz, *The Other Islam: Sufism and the Road to Global Harmony* (Harmony, 2008).

21 Gauri Sharma, “Sufism: An Answer to Global Terrorism,” *International Journal of Interdisciplinary Social Sciences* 5/7 (2010), 223–230.

22 Mohammed Yamin, “Sufism: A Syncretic Path for Peace,” *Transcendent Philosophy Journal* 9 (2008), 205–224.

23 “Why is Rumi the Best-Selling Poet in the US?” October 21, 2014, *BBC.com* (<http://www.bbc.com/culture/story/20140414-americas-best-selling-poet>).

can see a clear template for today's popular image of the socially detached, introspective, pacifist, "apolitical" Sufi.

Historically, however, the division between Sufism and politics was rarely a stark one, especially in Islamic Central and South Asia. Some of the greatest conquerors of medieval Muslim history retained Sufi masters in the role that we might nowadays call the "spiritual advisor." Babur (d. 1530), founder of the Moghul Empire, describes that relationship in moving terms in his autobiography. Amīr Timur (d. 1405)—Tamerlane, that is—likewise had a Sufi master, as did his father and many of his descendants.

Beginning in the age of Timur's descendents (the Timurid period), Sufi masters and their organizations learned to take advantage of their proximity to state power in order to generate unprecedented wealth and influence. The Sufi poet Navā'ī (d. 1501) and the Naqshbandī²⁴ Sufi masters Khwāja Aḥrār (d. 1490), the Juybārī shaykhs, and Aḥmad Kāsānī (called Makhdūm-i A'zam, d. 1542) all acquired massive landholdings, illustrious patronage networks, devoted disciples—and the personal favor of Central Asian rulers.

It was the descendants of Makhdūm-i A'zam who brought Naqshbandī Sufism to East Turkistan, starting in the mid-sixteenth century. These descendants, called "Khwājas," forged alliances with local rulers just as their predecessors had done, and two key lineages emerged: descendents of Makhdūm-i A'zam's son Khwāja Ishāq (d. 1599) and descendants of his brother, Muḥammad Amīn (d. 1596).²⁵ In the late seventeenth century, a descendant of Muḥammad Amīn, called Khwāja Āfāq (d. 1694), came to rule directly over Kāshghar while placing his son on the throne in Yarkand (an interesting case, as Alexandre Papas observes, of "the Sufi saint made king" as opposed to "the king made

24 For a lucid, concise overview of the development of this Sufi group, cf. Hamid Algar, "A Brief History of the Naqshbandī Order" in *Naqshbandīs: cheminements et situation actuelle d'un ordre mystique musulman* (Actes de la Table Ronde de Sèvres, 2–4 mai 1985), ed. Gaborieau, Popović, and Zarcone (Istanbul/Paris: Éditions Isis, 1990), 3–44.

25 In most scholarship on the subject, these two lineages are depicted as rival groups who feuded over the course of centuries, and they are alternately called the "Black Mountain" and "White Mountain" factions or the "Ishāqiyya" and "Āfāqiyya." David Brophy has recently cast serious doubt on these divisions in a remarkable article: Brophy, "Confusing Black and White: Naqshbandi Sufi Affiliations and the Transition to Qing Rule in the Tarim Basin," *Late Imperial China* 39/1 (2018), 29–65. Brophy concludes that "Black Mountain" and "White Mountain" were actually terms that came to refer to two different currents within the Āfāqiyya lineage, and that "Ishāqiyya" as a tangible group identity had mostly died out by the time of the Qing conquests. These conclusions represent nothing less than a complete overhaul of categories and divisions that have been endemic in the study of East Turkistan for over a century.

Sufi saint”).²⁶ The shrine of Satuq Bughra Khān was renovated in this ruler’s lifetime.²⁷ It would later be renovated again so that it more closely resembled Khwāja Āfāq’s own shrine.²⁸ Indeed, in the centuries to come, Khwāja Āfāq would likewise enjoy “warrior saint” status, as reflected in the many hagiographies recounting his life and victories.

The decades after Khwāja Āfāq’s death were typified by rivalry among his descendants, which continued down to the Qing conquest of the region around 1759 and afterward. But the fates of Yarkand and Kāshghar—those towns which figure most prominently in the present narrative cycle—remained interlinked, both politically and in the sacred geography of East Turkistani pilgrims. This fact is eloquently confirmed in the region’s literatures: the eighteenth century appears to have witnessed a burst of literary production in the region, a substantial portion of which focused on Yarkand and Kāshghar saints. Along with multiple hagiographies concerning Khwāja Āfāq, archival collections hold numerous eighteenth-century copies of works on the Qarakhanid rulers that we will meet in the present narrative (Satuq Bughrā Khān, Ḥaṣan Bughrā Khān, ‘Alī Arslān Khān, and Yūsuf Qādir Khān); and on later, “local” saints such as Khwāja Muḥammad Sharīf and the “Seven Muḥammads” of Yarkand. The archives also hold numerous poetic works, such as *dāstāns*, featuring saints; craft “guild” *risālas* which contain succinct or fragmented hagiographies connecting craft communities to a saintly forebear; and concise saint-related tales (*ḥikāya*), often focusing on a single episode or miracle.²⁹ Finally, the region’s leading literary figure at the time, Muḥammad Siddīq Zalīlī (d. 1753), is best known for his versified versions of Yarkand and Kāshghar saints’ lives, which remain in print—in modern Uyghur translation—in the region today.

It was this environment of lively and often saint-focused literary production that brought us the manuscript translated here—a text that was almost certainly produced in Yarkand in the late eighteenth-century (see Chapter III). The compilation containing the manuscript concludes with a genealogy of Yarkand monarchs, ending with the Āfāqi ruler Jahān Khwāja (d. 1759). An Āfāqi genealogy also appears in the middle of present narrative. These threads linking the manuscript to the Āfāqi family ruling Yarkand are fleeting but meaning-

26 Papas, “Khojas of Kashgar,” *Oxford Research Encyclopedia of Asian Studies* (<http://asianhistory.oxfordre.com/view/10.1093/acrefore/9780190277727.001.0001/acrefore-9780190277727-e-12>). It is noteworthy that Papas keenly avoids the terms “Black Mountain” and “White Mountain” in this article.

27 Rahilā Dawut, *Uighur Mazarliri* (Urumchi: Shinjang Khālq Nashriyāti, 2001), 2–3.

28 Dawut, *Uighur Mazarliri*, 3.

29 Cf. Eden, “Hagiography in Central Asia”.

ful. Indeed, as I promised above, these connections can help to explain the manuscript's existence. To understand what I mean, it is useful to consider where these manuscripts lived and how they were brought to life.

In eighteenth century East Turkistan, literacy was probably a rare talent. For most Muslims, texts like the narrative here came to life only through recitation. Paper, meanwhile, was laborious to manufacture and relatively expensive. (This helps to explain why many manuscripts from this period have had their formerly-blank spaces—from frontpieces to margins—plastered in jottings, poem-fragments, calculations, attempted calligraphy, and doodles.) Manuscripts took a long time to copy, and bookbinding was a recognized profession. Books were therefore closer to luxury items than to common tools. They lived mostly at shrines and madrasas. Further evidence of this is found in the hagiographies themselves, which often include stern instructions to pilgrims urging them to visit shrines, as well as asides on how to understand the hagiographies which, presumably, were being read aloud to them at those very shrines. (“O dervish, know and be aware that ...!”)

The most prominent and immediate social context for texts like our narrative was the saints' shrine. And just as the semi-legendary, infallibly pious rulers described in these texts are shown building, visiting, and endowing shrines, many rulers of East Turkistan evidently did the same. Many of them quite literally left their mark on these shrines through renovations, inscriptions, or both. In short, our manuscript, which was almost certainly written while an Āfāqi was on the throne, pays tribute to the Āfāqi lineage by including a genealogy of the Āfāqis. At least part of it was probably read aloud at Satuq Bughra Khān's shrine, which was renovated by an Āfāqi ruler to more closely resemble the shrine of Khwāja Āfāq himself.

It is clear what the narrative gained from the Āfāqi rulers: it was read aloud, circulated, recopied, revered, and safeguarded in a finely-renovated shrine under their watch. But what did the Āfāqi rulers gain from the narrative (other than the ineffable satisfaction of seeing their names in print)?

First, they gained the right to “perform” piety in spectacular fashion. Imagine a ruler visiting the shrine of Satuq Bughra Khān: no mere passive patrons, these rulers accomplished the acts of piety mentioned in texts that purported to describe their own holy ancestors. Narratives like these could serve to link a living ruler, through his genealogy, to the long-dead saint himself.

Second, the rulers therefore aligned themselves with a sacred lineage that, according to our narrative and others like it, was imbued with profound mystical abilities and understanding. In the text here, the line between earthly and spiritual authority is deliberately blurred: like Muḥammad himself, the Qarakhānid rulers held not only kingly dominion, but also spiritual knowledge

and the skills to work miracles. Crucially, these mystical “levels” were thought—as is common in Sufi tradition—to be *heritable*: sons and appointed successors could possess them and pass them on. The royal genealogy implanted in the text was no ordinary family tree, in other words.

Third, the Āfāqi rulers gained the chance to advance a territorial claim. Our narrative stakes out the dominion of their purported ancestors over Yarkand, Kāshghar, and Khotan. This “ancestral” claim, along with its inherent prestige, could also have tangible, legal manifestations: for example, shrines and their lands could be consecrated as mostly-tax-exempt properties (or “endowments,” called *waqf*) and made heritable. A genealogical “claim” could therefore be used to advance a claim over land-rights or inheritance.

Finally, and most simply, the rulers gained the right to put their name in the narrative, even if was only in a brief genealogical table. By putting their “brand” on these popular narratives of sainthood, they not only aligned themselves with the saints as described above, but also hinted at their influence over the production and transmission of history. As Edward Schoolman observes of Christian hagiography, “it was through the recording of the *vita* [saint’s hagiography] that a saint’s power ... could be continuously revisited, revived, and ultimately controlled.”³⁰

Nevertheless, if the patronage and encouragement of rulers was all that explained the reproduction of hagiographies, such literature would surely have died out with the end of Muslim rule over East Turkistan. The fact that hagiographies have continued to be produced, and shrines visited, down to the present day is eloquent evidence that they derived some—and perhaps most—of their power from their devoted public rather than their royal patrons. The prestige and legitimacy of the Āfāqis may have hinged on their connection to beloved saints; but the prestige of saints like Satuq Bughrā Khān did not depend on their connection to the Āfāqis.

It is not inappropriate, then, to read the hagiography here while holding a mental picture of the bustling yearly festival held in modern times at the shrine of the Qarakhānid saint ‘Alī Arslān Khān, as recorded by anthropologists Rachel Harris and Rahilā Dawut:

It is summer 1995, and tens of thousands of people are gathering at the *Ordam Padishah Mazar* in the middle of the Taklimakan Desert near Kashgar. The majority are poor peasants. They come, some from far away,

³⁰ Schoolman, *Rediscovering Sainthood in Italy: Hagiography and the Late Antique Past in Medieval Ravenna* (New York: Palgrave, 2016), xx.

on trucks or donkey carts or on foot. The temperature soars to over forty degrees during this three-day festival. They come to celebrate and mourn the saint. Old men come to dance; young people come to the *Ordam* to meet each other; women come to pray to the saint for a child. The sick come to bury themselves in sand around the site, which is thought to have healing powers. At this Islamic festival music is everywhere ...³¹

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- 31 Harris and Dawut, "Mazar festivals of the Uyghurs: Music, Islam, and the Chinese State," *British Journal of Ethnomusicology* 11/1 (2002), 101. The shrine is quieter nowadays. It is still visited by numerous pilgrims, who leave evidence of their visits in the form of polished stones, veils, and fabric-scrap tied to the surrounding trees. (I am grateful to one of the anonymous reviewers of this book for reporting these details from a recent visit to the shrine.) The summer festival, however, has been banned by the Chinese government since 1997.

The Setting

Over the course of forty years, between roughly 961 and 1006, Qarakhānid rulers based in Kāshghar gradually came to dominate the formerly Buddhist-controlled oasis cities of the southern Taklimakan desert. Muslim rulers as well as their soldiers died in campaigns of conquest, and these dead remain buried side-by-side at the shrines of modern-day East Turkistan. This is the long struggle dramatized in the narrative cycle translated here.

This section outlines the early history of the Qarakhānids, from the conversion of Satuq Bughra Khān down to their conquest of Khotan in 1006. By providing a sketch of historical events, I do not mean to suggest that the narrative cycle itself serves to clarify chronology, or that it intends to do so. I take it for granted that the text, as a hagiography, does not pursue facts and chronology the way modern historians are used to pursuing them. The purpose of this section is not to discover what our hagiography reveals about history, but to discover what history reveals about the hagiography.

The Qarakhānid dynasty emerged in mid-ninth century, presiding from Kāshghar (most likely) over a confederation of Turkic-speaking nomadic tribes. The origins of the dynasty and the identity of its subordinate tribes is mysterious—indeed, these fundamental details have been debated by generations of historians, and I pity the casual reader who stumbles unawares into the thick of those debates. Suffice to say it is nowadays widely believed that the early rulers of the Qarakhānids had their origins in the Yaghma and Chigil tribes, and that they enjoyed the loyalty of—as Michal Biran phrases it—“a confederation of Qarluq, Uyghur, Cigil, and Yaghma elements.”¹ According to their own legends of origin, preserved in the eleventh-century *Diwan Lughat al-Turk*, Qarakhānid elites traced their ancestry variously to the fabled Afrāsiyab, whom they honored as the founder of Kāshghar, and to a king named Shu, said to have triumphed over Alexander the Great.²

- 1 Biran, “The Qarakhanids’ Eastern Exchange: Preliminary Notes on the Silk Roads in the Eleventh and Twelfth Centuries” in Jan Bemmman and Michael Schmauder, eds., *The Complexity of Interaction along the Eurasian Steppe Zone in the first Millennium C.* (Bonn: BCAA7), 576.
- 2 Robert Dankoff, “Qarakhanid Literature and the Beginnings of Turco-Islamic Culture,” in *Central Asian Monuments*, Hasan B. Paksoy, ed. (Isis Press, 1992), 76. Dankoff points out that the Afrasiyab of Qarakhanid lore diverges in most details from the Afrosiyab of the *Shah-*

There is no evidence that the dynasts ever called themselves “Qarakhānids,” though, a term invented for the convenience of historians and derived from their royal titulature: some of these rulers adopted the title “Qara Khāqān”/“Qara Khān” (*qara* is Turkic for “black”).³ This was just one of a number of titles they favored, which include such colorful honorifics as Arslān Khān (roughly, “The Lion King”) and Bughra (“The Rutting Camel”). Muslim authors of the Qarakhānid age tended to refer to them, collectively, as simply the “Khāqāniya” (“The Dynasty”) or the “Āl-i Afrāsiyab” (“the People of Afrāsiyab”).⁴ While the narrative cycle translated here makes no mention of “Qarakhānids,” neither did the Qarakhānids themselves.

The earliest rulers of this “Qarakhānid” confederation were non-Muslims, and they had an often-tense relationship with their Muslim Sāmānid neighbors to the west, in Transoxiana. The Sāmānids’ eastward progress into nomadic territories was marked by their construction of caravanserais and fortifications which served as military outposts. Two key victories planted Sāmānid banners deep in non-Muslim territory: in 840, the Sāmānids took the bustling mercantile town of Isfijab (present-day Sayram, in southern Kazakhstan) and quickly fortified it with new city walls to guard against recapture; and in 893, they took Taraz, one hundred miles to the northwest, a major trading post for Turkic nomads and a crucial Qarakhānid possession.

The Sāmānids seem to have justified their campaigns in Qarakhānid territory on religious grounds, but these grounds shifted in the mid-tenth century, when the Qarakhānids themselves converted to Islam. Little is known about the nature of this conversion beyond what is presented in hagiographies (which—as in the version translated here—often include a human-faced rabbit among the *dramatis personae*). A mass-conversion is reported tersely by Ibn al-Athīr, who mentions that “200,000 tents of Turks” converted to Islam in 960, and the same figure (in the same words) is given by Ibn Miskawayh;⁵ the Turks mentioned here have long been assumed to be Qarakhānid, but there is no mention in these Arabic accounts of a specific ruler’s conversion.

nama, having an entirely different lineage, range of accomplishments, and place of residence.

- 3 Peter B. Golden, “The Karakhanids and Early Islam,” in *The Cambridge History of Early Inner Asia*, Denis Sinor ed. (Cambridge, UK: Cambridge University Press, 1990), 354.
- 4 Golden, “The Karakhanids and Early Islam,” 354.
- 5 Golden, “The Karakhanids and Early Islam,” 354; Jürgen Paul, “Nouvelles pistes pour la recherche sur l’histoire de l’Asie centrale à l’époque karakhanide (x^e–début xii^e siècle),” *Cahiers d’Asie centrale* 9 (2001), 19 and 3137.

The ruler in question is identified elsewhere as Satuq Bughra Khān, and the earliest complete account of his conversion is found in a work by Jamāl Qarshī dating to 1303, more than three centuries after the events.⁶ Qarshī places

6 The work in question is a supplement amending Qarshī's commentary on a tenth-century Arabic dictionary. Here, he cites his source for the conversion narrative as the *Tārīkh-i Kāshghar*, now lost. Qarshī's text has been translated into English (Scott C. Levi and Ron Sela, eds., *Islamic Central Asia: An Anthology of Historical Sources* [Bloomington, IN: Indiana University Press, 74–75] and French (Paul, "Nouvelles pistes pour la recherche sur l'histoire de l'Asie centrale à l'époque karakhanide (x^e–début xii^e siècle)," 19–21).

Concerning Satuq Bughra Khān's conversion, some medieval sources mention simply that he had a revelatory dream that inspired him (Hua Tao, "Satuq Bughra Khan and the Beginning of Islamization in the Tian Shan Region," 119–120). According to Jamāl Qarshī's *Mulḥaqāt al-sura* of 1303, which offers the most complete narrative of the conversion and likely served as a template for later hagiographies (including the present text—unless, that is, the hagiographers had access to the earlier *Tārīkh-i Kāshghar*, which Jamāl Qarshī credited as his source for the conversion tale), the events were rather more colorful, and they happened as follows: As a child, Satuq Bughra Khān lived with his uncle, Oghulchaq Qādir Khān, who was the ruler of Kāshghar. At some point during Satuq's youth, Naṣir Ibn Mansūr, of the Sāmānid family, fled from Satuq's father, Bazir Arslān Khān, and took refuge with Oghulchaq, promising to serve him. Oghulchaq appointed Naṣir as governor of Atush, and under his governance a profitable caravan trade with Samarkand and Bukhara developed. From these proceeds, Naṣir lavished Oghulchaq with gifts. When he was sure of Qādir Khān's favor, Naṣir asked him for a plot of land where he could construct a mosque. Oghulchaq—a non-Muslim—agreed, and Naṣir marked off the allotted land with cow-hide banners.

At this time, Satuq Bughra Khān was twelve years old, and he was unsurpassed in his beauty and brilliance. Naṣir treated him kindly, and the boy frequently visited Atush to admire the caravans and their bustling trade. One day, Satuq observed people praying there in the Muslim fashion, and he asked Naṣir what they were doing. Naṣir explained their praying and described the Muslim conception of God and *sharī'a*. Satuq, deeply impressed, converted on the spot, and he ordered his servants and retainers to do the same. Thereafter, Satuq studied the Qur'ān with Naṣir, and he gradually converted fifty of his own relatives.

All of this was kept secret from Oghulchaq, but he had his suspicions, and one day a confidant reported to him that he had witnessed Satuq at prayer. Oghulchaq disclosed this to his wife. He told her of his plan to test the boy: he would invite Satuq to help construct an idol-temple. Oghulchaq's wife, being fond of Satuq, confided in the boy by revealing this plan. When the fateful day arrived, Satuq made sure to work twice as hard as the other laborers to remain unsuspecting. Inwardly, he prayed to God all the while, promising one day to construct a mosque where the idol-temple stood, and even to serve as its imām, if only God would protect him from his enemies. The ruse worked: his diligent labor persuaded Oghulchaq that he had not become a Muslim.

Safe for the time being, Satuq continued studying the Qur'ān, and by the time he was twenty-five he had it memorized. One day thereafter, on the pretext of going on a hunt, Satuq rallied his fifty Muslim relatives and besieged a fortress, eventually capturing it and

Satuq Bughra Khān's conversion between 951–954;⁷ the ruler's death is generally agreed to have taken place in 955.⁸

Such is the bulk of our information on Satuq Bughra Khān—though not all historians seem to believe he existed. A curious feature of scholarship on the Qarakhānids is that some scholars take Satuq Bughra Khān's existence for granted, including his dates and deeds in their chronology of events, while others appear to take it for granted that he was a mythical figure, even going so far as to leave him entirely unmentioned. Since the vast majority of historians—

occupying it for three months. He informed Oghulchaq of these events, evidently hoping to incline Oghulchaq to convert to Islam so that his own citadel would not be the next to fall. Oghulchaq was unpersuaded, and Satuq rounded up 300 horsemen from Oghulchaq's own town of Kāshghar as well as 3,000 Muslim allies from Ferghana, seized Kāshghar, and converted the populace. As for Oghulchaq himself, the tale says only that the "infidels" were delivered into that hands of fate (Levi and Sela, *Islamic Central Asia: An Anthology of Historical Sources*, 75–76. Some details differ in a translation provided by Hua Tao ["Satuq Bughra Khān and the Beginning of Islamization in the Tian Shan Region," 121–123]. Most significantly, the version provided by Hua Tao clarifies that Oghulchaq vowed never to provide Satuq with any political power or influence even after the boy helped to construct the idol temple; here, Satuq's seizing of the citadel is presented as a means of attaining political autonomy. Unfortunately, the historian does not provide a reference to the whereabouts of this version).

The tale concludes by noting that Satuq Bughra Khān died in 344/955–956, and that his grave "is located in Atush, in one of the villages of Kāshghar, and today it is built up and visited" (Levi and Sela, *Islamic Central Asia*, 76). Indeed, Satuq Bughra Khān's grave and shrine continues to host visitors at Atush today. Here, Satuq is buried along with Naṣīr (referred to in our text as Abū al-Naṣīr Sāmānī) and other esteemed figures. It is said that the shrine was constructed by Satuq's son and successor, Mūsa Ibn 'Abd al-Karīm (Rahilū Dawut, *Uighur Mazarliri* [Urumchi: Shinjang Khālq Nashriyati, 2001], 2. 'Abd al-Karīm was Satuq's Muslim regnal name). If this is really the case, then Satuq Bughra Khān's shrine has now been a place of worship and visitation for over 1000 years.

7 Levi and Sela, *Islamic Central Asia: An Anthology of Historical Sources*, 74.

8 Some other early texts on Satuq Bughra Khān exist as well, though they are fragmentary compared to Jamāl Qarshī's account and the elaborations of the later hagiographical tradition. For example, an Ottoman historian of the early eighteenth century offers an account which overlaps significantly in its bare details with the hagiographical tradition but which supposedly draws from a different source: the reportage of an early-twelfth-century Qarakhānid envoy to the 'Abbasid court. In this account, Satuq Bughra Khān came from Atush, converted to Islam with the guidance of a Bukhara jurist, gained a *fatwā* permitting him to murder his non-Muslim father, and then conquered Kashghar. See Golden, "The Karakhanids and Early Islam," 357; see also Paul, "Nouvelles pistes pour la recherche sur l'histoire de l'Asie centrale à l'époque karakhanide (x^e–début xii^e siècle)," 22.

starting with Bartol'd⁹—have been in the camp of the “believers,” it would be easy to write off the “skeptics” as a fringe demographic, had it not been for the fact that this “fringe” includes at least one of the most eminent scholars of the subject: E.A. Davidovich leaves this ruler out of her dynastic tables¹⁰ as well as her accounts of Qarakhānid conversion to Islam.¹¹ Meanwhile, Boris Kochnev, who, like Davidovich, worked extensively on Qarakhānid coinage (of which Satuq minted none), includes Satuq in his Qarakhānid dynastic table only under his lesser-known ruling title of ‘Abd al-Karīm, otherwise making no mention of him in a substantial study of the dynasty.¹²

I can well imagine—having experienced it myself—the bewilderment that can arise from this basic discrepancy among historians about early Qarakhānid history. Still more confusing is what I call the “Ḥasan/Harun Muddle.” Even though some versions of Satuq Bughra Khān’s conversion narrative show him killing an uncle identified as Harun Bughra Khān and later naming a Ḥasan Bughra Khān as his own successor, there has been general agreement among historians that Ḥasan Bughra Khān and Harun Bughra Khān were one and the same person, and that this person was a Muslim ruler who died in 992–993 (thirty-seven years after Satuq Bughra Khān’s death). The issue of the “two Haruns” was exasperating scholars as early as the nineteenth century; take, for example, H.H. Howarth, who writes: “Now the two [Harun] Bughra Khāns here named seem to be made up out of the same person ... The former, we are told, died during an expedition against Bukhara ... The latter is said in the [hagiographical] story to have been killed by his nephew Satuk ... There is no room for another chief [in this chronology], nor is it at all probable that both would have been called Harun. When we come to the details of the story it melts away into fable.”¹³ (This author’s frustration with the hagiography is palpable; he goes on to complain that the text as a whole is “confused, and largely fabu-

9 Barthold, *Turkestan down to the Mongol Invasion*, 255.

10 E.A. Davidovich, “The Karakhanids,” *History of civilizations of Central Asia, Vol. IV: The age of achievement: A.D. 750 to the end of the fifteenth century*, M.S. Asimov and C.E. Bosworth, eds. (Paris: UNESCO, 1998), 143.

11 Davidovich, “The Karakhanids,” 121.

12 Kochnev, *Numizmaticheskaia istoriia Karakhanidskogo Kaganata (991–1209)* (Moscow: Sofiia, 2006), 270–271; 148. Kochnev mentions the 200,000 tents of Turks alleged to have converted in 960, and elsewhere makes use of Jamal Qarshī’s work in reconstructing Qarakhānid history.

13 Howarth, “The Northern Frontagers of China,” *Journal of the Royal Asiatic Society*, July 1898, 469–470.

lous.”)¹⁴ Howarth may not have seen Jamāl Qarshī’s earlier version of the story, which solves the problem by identifying Satuq Bughra Khān’s slain uncle as one Oghulchak Qādir Khān. However, this hardly clarifies matters for some historians, who have wrangled over whether there may or may not have been a ruler bearing the “double name” of Ḥasan-Harun Bughra Khān.¹⁵

Two Haruns or one? One Satuq or none? The narrative version translated here—which likewise has Satuq killing Harun and succeeded by Ḥasan—does not help to answer such questions. Unlike Satuq Bughra Khān himself, however, his warrior-saint successors mentioned in the text are undoubted as historical figures. In the final quarter of the tenth century, Qarakhānid history starts coming into relief thanks to a greater range of available primary sources, including coins and scattered mentions in Arabic chronicles. So we can identify most of the remaining saints in the narrative cycle with confidence: the Ḥasan Bughra Khān found here is certainly Ḥasan (A.K.A. Harun) Ibn Sulaymān Bughra Khān (d. 992–993);¹⁶ ‘Alī Arslān Khān is surely ‘Alī Ibn Mūsā Qara

14 Howarth, “The Northern Frontagers of China,” 469.

15 For example, Michael Fedorov writes: “In the genealogical table of Qarakhanids (p. 75) Kochnev had shown that Tabghach Khān ‘Alī was the son of ‘Hasan-Harun Bughra Khān’. But Bughra Khān Harun (conqueror of Bukhara in 992) never had the second name Hasan. This erroneous notion was voiced by O. Pritsak ... [W]hat is most important, not a single coin ever cited some Qarakhanid with a double name. So much for the ‘Hasan-Harun Bughra Khān’ of Kochnev. By the way, in 1979 Kochnev (1979, 138) cited the chronicler Shebankarai, who called ‘Alī Tegin son of the brother of the father of Qadir Khān. So ‘Alī Tegin and Toghan Khān Muhammad were not sons of ‘Harun-Hasan’ Bughra Khān, but sons of Hasan, brother of Harun Bughra Khān. 23 years later, in 2001, Kochnev again wrote that ‘Alī Tegin was the son of ‘Hasan-Harun Bughra Khān’. Could it be that he had forgotten what he wrote in 1979?” Fedorov, “On Some Articles in the Recent Issues (Nos. v, vi, vii) of the *Нумизматика Центральной Азии* (Numismatics of Central Asia),” *Central Asiatic Journal* 49/2 (2005), 181; 182–183.

16 Satuq Bughra Khān’s grandson, Ḥasan (or Harun) Ibn Sulaymān Bughra Khān, has a surprisingly low profile in historians’ surveys of medieval Central Asia, considering that he accomplished nothing less than the conquest of Transoxiana. (Barthold [*Turkestan Down to the Mongol Invasion*, 257], following Jamāl Qarshī, calls him Bughra Khān Harun Ibn Mūsā, but most scholars since have followed Ibn al-Athīr in concluding that his father was Sulaymān Ibn ‘Abd al-Karīm, the lesser-known son of Satuq.) He has also had a lower profile than his half-brother ‘Alī Arslān Khān and his son Yūsuf Qādir Khān in the region’s shrine culture. The medieval chronicles’ reports on his reign have been nicely summarized by Bartold (Barthold, *Turkestan Down to the Mongol Invasion*, 257–260). Despite his prominence in the region’s history, however, as well as in the tradition of “Bughra Khānid” hagiographies, I have been unable to learn the whereabouts his tomb; there does not appear to be a rich shrine tradition concerning this saint, making him one of the rare East Turkistani saints to be well-represented in the region’s saintly literature but not in its sacred landscape.

Khān (A.K.A. Arslān Khān, d. 998);¹⁷ and Yūsuf Qādir Khān is surely Yūsuf Qādir Khān Ibn Ḥasan (d. 1032).¹⁸

Their military campaigns, described in gruesome, repetitive detail in the narrative cycle, are also based on real historical events. Notwithstanding their many activities in Transoxiana and beyond, the text's concern is squarely on these rulers' campaigns in East Turkistan and China. For all its emphasis on their achievements as "*ghāzīs*" (warriors who battle non-Muslims), it comes as no surprise that the text is silent about the achievements for which Ḥasan Ibn Sulaymān Bughra Khān and 'Alī Ibn Mūsa Arslān Khān are, outside East Turkistan, much better known: their campaigns against the Muslim Sāmānids. These two rulers, grandsons of Satuq Bughra Khān, managed to seize Transoxiana in a stunning invasion, badly weakening the Sāmānid dynasty in the 990s. Qarakhānid victories began in the north, where Ḥasan Bughra Khān led the capture of Isfijāb (Sayram) in 990, and then moved southward through Ferghana in 991–992. In that same year, Qarakhānid armies swept into Samarkand and Bukhara, the Sāmānid capital, retreating after a short time due only to

- 17 'Alī Arslān Khān's body is buried at the "Ordam Padishah" shrine, which formerly hosted one of the largest yearly shrine-festivals in the region. (Harris and Dawut, "Mazar festivals of the Uyghurs: Music, Islam, and the Chinese State," *British Journal of Ethnomusicology* 11/1 [2002], 101). While the Ordam Padishah shrine is the burial-place of the saint's body, his severed head resides at another popular shrine, this one located 2.5 kilometers south-east of Kāshghar. The shrine is believed by many in Xinjiang to date to 998, the year of the saint's death, though the present structure appears to date from sometime between 1514–1670, with renovations done in 1880–1886. A smaller shrine is found on its eastern side—the shrine of the saint's mother, Nūr 'Alā Nūr Khānim, which some Uyghur women visit to offer prayers and requests concerning maternity (Dawut *Uighur Mazarliri*, 34). Like the better-known Ordam Padishah shrine, this second Arslān Khān shrine is visited by pilgrims from all over the region around the tenth of the month of Muḥarram (the anniversary of Imam Ḥusayn's death) as well as during Ramadan, who sometimes make a circuit of the two shrines along with that of Satuq Bughra Khān (Dawut, *Uighur Mazarliri*, 36).
- 18 If the hagiographies are to be taken at face value (rarely a good idea), Yūsuf Qādir Khān spent much of his adulthood laboring—for over two decades in all—to conquer Khotan (today part of Xinjiang). Whatever the process involved, it is generally agreed among historians that the city fell to him no later than 1007. Hagiographies often identify him as Satuq Bughra Khān's son (Richey, "A Translation of 'The Imams of Keriya,'" 3), though modern historians regard him instead as the son of Ḥasan Bughra Khān (making him Satuq's grandson). Medieval chroniclers offer little information on his activities before the fall of Khotan, though coins identify him in the position of Khān—"Qādir Khān" was his ruling title—as early as 1004–1005 (Boris Kochnev, "Les frontières du royaume des Karakhānides," *Cahiers d'Asie centrale* 9 [2001], 42). Yūsuf Qādir Khān's remains are thought to be buried near the western gate of Kāshghar's ancient walls. A shrine and prayer-house can be found at the spot, constituting one of the oldest Muslim holy places in the region (Dawut *Uighur Mazarliri*, 30–31).

Ḥasan Bughra Khān's ill health (he died on the way back to Kāshghar). Seven years later, 'Alī Arslān Khān's son led the Qarakhānid conquest of Samarkand and Bukhara once again and managed to hold both cities.

By that time, the Qarakhānid realm was increasingly divided into two dominions, with Transoxiana and Ferghana governed (after 999) from Samarkand by descendants of 'Alī Arslān Khān, and East Turkistan evidently governed from Balasaghun and Kāshghar by descendants of Ḥasan Bughra Khān. (Historians sometimes call these two branches the "Alīds" and "Ḥasanids.") In the decades to come, bitter rivalries would emerge among some of these relatives, but such divisions, along with the famous campaigns in Transoxiana, are beyond the scope and the rhetorical purpose of the narrative cycle translated here. Rather, the fundamental division it presents is between a united Muslim dynasty and their non-Muslim adversaries. Its geographical scope of action extends only from Kāshghar to Khotan. It is a local history, in other words.

It is also a tragic history. The text recounts numerous defeats suffered by the Muslims, and while they win some gory battles against their "infidel" adversaries (whose blood invariably flows in torrents), it is made clear that they are losing the larger war, as hero after hero "tastes the nectar of martyrdom." Their protracted struggle to conquer non-Muslim territory in the east is likewise based on real historical events. The Qarakhānids may have begun campaigning against the Buddhist populations to the southeast of Kāshghar as early as 961, very soon after the commonly-accepted date for their conversion to Islam.¹⁹ There is scant information on these campaigns beyond the dramatized accounts found in hagiographies, but it seems that the Qarakhānids' most sought-after prize was the ancient oasis town of Khotan, located in the southern Taklimakan desert, which had for centuries been a major center for Buddhist culture as well as a hub for trade with Tibet and China. Khotan was also equipped to launch counterstrikes: in 971, Khotanese forces attacked Kāshghar and seized, among other things, a "dancing elephant" which the Khotanese ruler offered to send as tribute to Chinese emperor (the emperor apparently accepted the gift but, unfortunately, there is no further record of the elephant's talents).²⁰

The protracted struggle for the oasis towns of the southern Taklimakan took the life of 'Alī Ibn Mūsa Arslān Khān, who was killed in 998, somewhere to the

19 Michal Biran, "Ilak Khānids," *Encyclopedia Iranica*: <http://www.iranicaonline.org/articles/ilak-Khānids>.

20 Aurel Stein, *Ancient Khotan: Detailed Report of Archaeological Explorations in Chinese Turkestan*, Vol. 1 (Oxford: Clarendon Press, 1907), 180.

northeast of Yangi Hışār (present-day Yengisar, 40 miles south of Kāshghar).²¹ Afterwards, just as in the text presented here, Yūsuf Qādir Khān is believed to have taken up the struggle. He managed to conquer Khotan by 1007.

In our version of the narrative cycle, Khotan is never mentioned by name, and its final conquest by the Muslim forces is nowhere in evidence (the story of Yūsuf Qādir Khān ends with the deaths of his allies, the Four Imāms, who are said to have been killed at least six or seven years beforehand). The emphasis in this text is not on glory and victory, but on loss, struggle, “martyrdom,” and honoring the dead. The political complexities of the period it covers—which spans from Satuq Bughra Khān’s childhood sometime in the first half of the 900s to the conquest of Khotan in 1006—are reduced to the barest dichotomy: Muslims versus non-Muslims. Internal divisions among Qarakhānid rulers go unmentioned, as do the Qarakhānids’ campaigns in Transoxiana and their relations with the Sāmānids, Ghaznavids, and other powerful neighbors. Likewise imperceptible in the narrative is the fact that the many Qarakhānid rulers cultivated productive and amiable relations with their non-Muslim neighbors in the east, beyond Khotan: there is evidence of Qarakhānid intermarriage as well as substantial trade with “Sinitic” states such as the Liao (907–1125), the Song Dynasty (960–1279); the Jurchen Jin (1115–1234), and the Xi Xia (1038–1227).²²

Such details have not been overlooked because the narrative cycle’s authors were “confused,” as Howarth protested, but in order to bring certain points into sharper relief. The emphasis in the version of events seen here is on four specific elements drawn from this period of East Turkistan’s history: the conversion of Satuq Bughra Khān; the dynastic succession of his descendants; the wars against the “infidels”; and the “martyrdom” of the warrior-saints.

21 Kochnev, *Numizmaticheskaiia istoriia Karakhanidskogo Kaganata* (991–1209), 173.

22 See Biran, “The Qarakhanids’ Eastern Exchange: Preliminary Notes on the Silk Roads in the Eleventh and Twelfth Centuries” in Jan Bemmman and Michael Schmauder, eds., *The Complexity of Interaction along the Eurasian Steppe Zone in the first Millennium c.* (Bonn: BCAA7), 575–595.

Notes on the Manuscript, the Transcription, and the Translation

The lovely manuscript translated here—catalogued as Jarring Prov. 413—is titled *Tazkira-i Ḥaẓrat-i Sulṭān Satuq Bughra Khān Ghāzī*, and it is found in a leather-bound composite volume of manuscripts which probably dates to the late eighteenth century. Gustaf Raquette, the Swedish missionary and Orientalist, bought the book in Kāshghar or Yarkand in the early twentieth century, and in the 1960s his widow, Hanna, donated it to the Lund University Library, where it now resides in the Jarring Collection. The Collection contains a number of “Bughra Khān”-related texts, and Gunnar Jarring (the late Swedish Turkologist who is the collection’s namesake, principal collector, and former curator) likely saw many others in the course of his extensive work on East Turkistani hagiographies. In his hand-written catalog entry for the composite volume, he notes that the version of the Bughra Khān narrative cycle translated here “seems to be the most complete of the copies existent.”¹ It is not clear to me what standard of completeness Jarring was using, since there are some texts which contain hagiographies of all of these saints plus many more; it is likely that he simply meant it is the most detailed manuscript in terms of its information concerning these particular saints. Or perhaps he was simply struck by the symmetry of the whole, which does indeed imbue the text with a sense of completeness.

The “cycle” translated here is preceded in the composite volume by a narrative recounting the battles of ‘Alī; a biography of Abū Ḥanīfa, the 8th-century Iraqi scholar and jurist widely-revered in Central Asia (where the Hanafi Muslim legal system named for this figure historically predominated); and the hagiography of the Seven Muḥammads, a locally-popular tale of saints buried in Yarkand. The “cycle” is followed by the famous Yarkand hagiography of Muḥammad Sharīf; and, finally, by a table of Yarkand rulers which begins with Abū Bakr (Muḥammad’s successor) and ends with “Khān Khwājām Pādishāh” (surely Jahān Khwāja, d. 1173/1759–1760). The volume, in other words, almost certainly originated in Yarkand. If the compilation can be said to have an overarching logic, it is as a sacred history of Yarkand which honors the town’s saints

¹ <https://www.alvin-portal.org/alvin/view.jsf?pid=alvin-record:30023> (accessed July 28, 2017).

and rulers. More specifically, it creates both a literal and a literary genealogy connecting the recent “Āfāqi” rulers of Yarkand to the revered Qarakhānid saints of olden days and to the immediate family of Muḥammad himself.

In transcribing the manuscript, I have added punctuation, elucidated likely pronunciations (adding *gaf* where necessary, as the manuscript uses only *kaf*), and clarified numerous ambiguities with my best guesses. The spellings in the original manuscript are, to put it mildly, inconsistent,² and in some cases I have “honored” that inconsistency rather than attempting to standardize the language. Since literary Central Asian Turkic was taught—along with Persian and Arabic—at Central Asian madrasas, it would be going too far to say that the language was never standardized in the first place; however, in the cases of greatest ambiguity, I have chosen to present the language as our copyist used it. My gratitude to David Brophy for his work correcting and improving the very rough first draft of my transcription cannot be overstated.

I have attempted to produce a translation which is enjoyable to read and which captures some of the rhythmic, percussive qualities I find in the Turkic. I have often opted for the literary over the literal, however, and I have frequently added words to clarify meanings and create smoother segues. I have also chosen not to duplicate some of the text’s more repetitive and longwinded aspects (for example, the use of a long string of honorifics every single time the name of a saint is mentioned: surely we can settle for simply “Satuq Bughra Khān” as opposed to the unabridged Ḥaẓrat-i Sulṭān Satuq Bughra Khān Ghāzī). In short, I hope that my English version is as pleasing as the original Turkic.

2 The area of the text in which standardization is most conspicuously absent is in the connection of roots to suffixes. Sometimes plurals and direct-object markers are connected to what comes before them, and sometimes they are not. Other inconsistencies abound. Sometimes a letter which appears to be a *che* is clearly meant to be read as a *jīm* followed by a *yā*; sometimes it is clearly meant to be read as a *che*. Sometimes the Arabic phrases—usually passages from scripture—used in the text are accurate, but sometimes they are garbled (I have corrected some of them simply for the sake of clarity). Sometimes these Arabic phrases are vocalized and sometimes they are not. The use of *shadda* is inconsistent and at times, to my eyes, strange, and I have omitted many a *shadda* from the transcription. I could go on, but I will not; suffice to say the Turkic-equipped reader will find other curiosities in the manuscript as well, and that my transcription has sometimes left these items intact for the reader’s pleasure.

Translation



Translation

In the Name of God the Merciful, the Compassionate

Praise God, Master of the worlds. The next world is for the pious. Prayers and greetings upon His apostle, Muḥammad, and his family and companions all. Thus was narrated the biography of Satuq Bughra Khān Ghāzī:

82^a Having cleansed his pure spirit, and having freed him from faults,¹ Almighty God decreed that Sulṭān Satuq Bughra Khān Ghāzī be the eliminator of all heresies. He decreed that the Sulṭān be the one to make the Prophet's law² radiant. | It was the Sulṭān who made visible the rays of the faith, and who killed all of the infidels and hypocrites.³ It was he who came at the cries of the aggrieved and brought mercy to the unfortunates. The wise ones, for all their wits, could not match his noble nature. They praise his world-adorning beauty; they are astounded by his understanding.

It was to this noble one that God gave the hand of heroism;⁴ the magnanimity of that king of men, 'Alī, the chosen one; and the courage of Amīr Hamza, the noble.⁵ The Sulṭān made the infidels bear witness to Islam,⁶ and he brought them to God's holy court. He led the ignorant, wayward ones to the pure religion, and set them on the path of truth. God created this noble one with the perfection of His power. With His surfeit of wisdom, God opened to him the door to the Prophet's religion.⁷

Years before the Sulṭān came into the world, on the night of the Ascension (*mi'rāj*), God showed the Prophet the Sulṭān's spirit, which could be seen among the ranks of prior prophets. The Prophet asked the angel Gabriel,

1 Lit., "Having made him fragrant [by relieving him] from all of the heresies of the fault of deficiency" (*jomī' bid'at-i 'ayb-i nuqsandīn khoshbūi qilgan*).

2 *sharī'a*.

3 *kāfīrlar va munāfiqlar*.

4 Lit., "The arm of the clay of heroism."

5 An uncle of the Prophet Muḥammad, whose heroic exploits are recounted in the popular epic *Hamzanāma*.

6 *islāmgha dalālat qilip*.

7 Lit., "The openness of the door of the religion of the Prophet—peace be upon him—was given into this noble one's hands." The idea here seems to be that God entrusted him with the task of spreading the religion.

“Which prophet’s spirit is this, which was created for such a lofty station?” Gabriel said, “O Prophet of God, | this is no prophet’s spirit, but the very spirit of your community.⁸ He appeared 330 years after you passed from the world. He conducted the infidels of Turkistan into Islam. He made them a community to whom the license⁹ of your law was unveiled. His noble name is Satuq Bughra Khān Ghāzī.” 82^b

The Prophet asked, “O my brother Gabriel, why is this spirit in the ranks of prophets’ spirits?” Gabriel answered, “O Prophet of God, there are two reasons why this spirit ranks with those of the prophets. The first is that he made your law known and brought your commands to the people. The other is this: There are some Muslims who have passed through this world unable to convert more than a couple of people to Islam, but others have bestowed the honor of Islam on innumerable servants of God. The immortal ones in your community of faith are those who usher people—that is, God’s servants—into the fortune of Islam. These ones set the aimless on the path of truth. That is why God set [the Sulṭān’s] spirit in the ranks of prophets’ spirits.”

The Prophet listened to Gabriel’s good news, and he rejoiced. He praised God, raised his blessed hands, and prayed: “Thank God that Turkistan is in accord with my heart. I’d taken the notion that Turkistan was not a Muslim land | and had no share of faith’s fortune. Thinking they had not attained Islam, I feared my community in Turkistan would be abandoned on the coming Day of Judgment.” 83^a

Each day, without fail, Satuq Bughra Khān’s pure spirit busied itself with teaching.¹⁰ The Prophet recited the *fātiḥa*¹¹ as a blessing upon the Sulṭān’s spirit. His companions said “amen,” but they did not know for whom the blessing was recited. One day, Mu‘āz Ibn Jabal¹² asked, “O Prophet of God, you never fail to recite the *fātiḥa* once each day. For whom do you recite it?” The Prophet said, “O Mu‘āz, there was a time when the blade of Islam¹³ had not reached the region of Turkistan, and my heart was troubled for all Muslims. Then, on the night of my Ascension, at the throne¹⁴ of heaven, I saw one [unfamiliar] spirit in the ranks of prophets’ spirits. I asked Brother Gabriel which prophet’s spirit it was. Gabriel said, ‘O Prophet of God, that spirit is no prophet’s spirit. It is the

8 “*bu hich qaysi payghambarning rūhi emas sizning ummatingizning ruhidur.*”

9 *ijāza.*

10 “*tarbiyat qilişghā mashghul boldilar.*”

11 This is the first chapter of the Qur’ān.

12 A companion of the Prophet Muḥammad.

13 *tigh-i islām.*

14 ‘*arsh.*

spirit that converted Turkistan's people to Islam.' That is why I do not fail to recite the *fātiḥa* over His Excellency Satuq Bughra Khān."

83^b Mu'āz Ibn Jabal passed on this good news to all the Prophet's companions. They rejoiced | and recited the *fātiḥa* for Satuq Bughra Khān. Mu'āz Ibn Jabal raised a cheer¹⁵ and, with courtesy and humility, said, "Pardon me, O Prophet of God! It is true that Satuq Bughra Khān appears to be a saint.¹⁶ God created saints to answer this world's prayers as well as those of the world to come. Perhaps if you pray and we say "amen," and if the Sulṭān's spirit appears before us in this place so that we see him with our own eyes, and if we too see his beauty, then we might honor that blessed encounter with him, and our hearts may be joined with Turkistan's Muslims." The Prophet consented to Mu'āz Ibn Jabal's request, and he prayed.

Moments later, a group of forty-one men arrived wearing felt *qalpaq* hats. They were mounted on black-browed *arghumaq* horses.¹⁷ They cloaked themselves in piety. They came forth with humble greetings for the Prophet and his chief companions. The Prophet of God revealed to his companions that their leader was the spirit of Sulṭān Satuq Bughra Khān, who had made Muslims of Turkistan's people. All the companions gazed at the Sulṭān's spirit and said, "Thank God that our gathering has brought him forth." They rejoiced, and the 84^a Prophet recited the *fātiḥa* and gave the Sulṭān's spirit leave to depart. | The spirit vanished.

The Prophet, from his place on high, said that the name of another among those forty-one people was Khwāja Abū al-Nāṣir Sāmānī, who, seated on the throne, would teach Sulṭān Satuq Bughra Khān's spirit to have faith in the Qur'ān. In this effort, the Prophet said, Abū al-Nāṣir Sāmānī would accompany his student up the ladder-rungs of piety. [...] The companions took note: 333 years after the Prophet would pass from the world, the noble one named Satuq Bughra Khān would appear in Turkistan. At twelve years of age he would enter the faith. He would make Muslims of a several peoples¹⁸ and become a warrior for the faith.¹⁹

Again the Prophet spoke: "*Awwalu man aslama min al-Turk*." The implication of this hadith is [as follows]: Satuq Bughra Khān, from Turkistan, would become a Muslim.

15 *ūrā qöſip*.

16 "*hazratlarining ekanlarini bir haqdur*."

17 This variety of horse was treasured for its stamina and is widely believed to have originated in Transoxania.

18 *chandān khalq*.

19 *ghāzī*.

Some time later, at the command of Almighty God, Abū al-Nāṣir Sāmānī appeared in the world, and as he studied the manifest revelation²⁰ he saw the hadith, “*awwalu man aslama min al-Turk*.” He said to himself, “What kind of person is this one called Satuq Bughra Khān?” Even without seeing him, he loved him. He noted the date and realized that the Sulṭān would soon come into existence. The pain of his love for this unseen one was overwhelming, | and with the Prophet’s permission he went in search of Satuq Bughra Khān. He traveled to Turkistan.

84^b

We have narrated these events more fully in the sixth chapter,²¹ but let it be known that when Satuq Bughra Khān appeared, the angels of heaven went down to the domain of impurity²²—to the world, that is. They asked Abū al-Nāṣir Sāmānī, “What are you doing?” He answered, in his yearning, that he longed to find Satuq Bughra Khān.

On the day that Satuq Bughra Khān came into existence, there was a great earthquake at Almighty God’s command. A single rose bloomed. The sages, men of perspicacity, cast their divinations²³ and saw that this child would be a world-conqueror and would enter the religion of Muḥammad. The infidels heard this from the sages, and they intended to kill the child. But the child’s mother would not consent to this. She said to them, “O infidels, how can you know that my child will become a Muslim? When he has grown to adulthood, if indeed he becomes a Muslim, then you may kill him.”

When Satuq Bughra Khān was seven years old, his father passed away. His uncle, Harun Bughra Khān, took his mother in, and for the next five years Harun Bughra Khān raised him. Until he was twelve years old, Satuq Bughra Khān had the guise of an infidel.²⁴

One day, Satuq Bughra Khān went out on a hunt, accompanied by thirty-nine men. They hunted along, | when suddenly a hare ran out from beneath a plant. The Sulṭān broke off from his companions and hunted the hare. This hare had the face of a great man.²⁵ It looked to the Sulṭān and said, “O child,

85^a

20 *‘ilm-i zāhir*.

21 This awkward addition (there are no “chapters” defined in the present text) tells us something about its origins in the longer hagiographical compendium which is alternately called the *Tazkira-i ‘Uvaysīya* and the *Tazkira-i Bughra Khān*. It is here, as Rian Thum points out, that Abū al-Nāṣir’s biography usually appears as the sixth chapter and Satuq’s as the seventh (Thum, “Untangling the Bughra-Khān Manuscripts,” 282). See my note on Thum’s notion of “modular history,” above.

22 *kaṣāfat-khāna*.

23 *qur’a salīp*.

24 *kāfir şūratida erdilar*.

25 *bir mard-i kalān şūratida bolup*.

come hither! Welcome! I am the one that you have been hoping for. Thank God that I've gotten you alone. Come down from your horse and approach me on foot. I have some things to tell you."

Observing all this, Satuq Bughra Khān was wonder-struck. He hurriedly got down from his horse and went to the great man, kneeling before him with courtesy and humility. The great man said, "O child, why do you need to commit acts of infidel heresy?²⁶ You elect to do these things, and yet it is clear even to you that it is necessary to walk the path of the Prophet of God—the friend of your Creator, the Nourisher." Such was his advice.

The Sultān said to himself, "What sort of person is this? Such words are not spoken in this country. Where did he come from?" Such was his bewilderment as he stood there, wonder-struck. He said, "O great man, what are you requesting of me, and what do you mean by all these words?" The great man replied, "O child, O fortunate one, my aim is this: that your delicate body should not remain in the fires of hell." The Sultān asked, "O great man, what kind of place
85^b is hell?" | The great man said, "O child, in hell there is much fire and many scorpions. Infidels are put there, and they suffer many agonies." The Sultān heard this and terror came into his heart. He said, "O great man, tell me, what should I say [to avoid such a fate]?"

The old man instructed him to say, "*There is no God but God and He has no partner, and I bear witness that Muḥammad is his servant and his messenger.*" The Sultān said these words [in Arabic] and then asked, "O great man, what kinds of words are these? What do they mean?" The great man said, "O child, every person who says these words becomes a Muslim and enters paradise. In paradise there are *houri* slaves as well as food and drink.²⁷ Every person who does not say these words is put in hell and suffers many tortures." The Sultān said, "O great man, I accept what you say, but I will wait to speak the profession of faith [sincerely] until I am an adult." The great man said, "O child, these words, which you will say when you are an adult, are all that you need; with these words alone, you will be all set."

The Sultān said, "O great man, meet me again one day and I will gain more knowledge from you." The great man replied, "O child, when the time comes, someone will come to you and be at your service. He will teach you and bring
86^a you to perfection. | He will carry you toward your goal." The Sultān said, "If that is so, then I will declare my faith before that person."

26 *kufr bid'at ishlar.*

27 *hūr ghulamānlar va ʔaʔam sharāblar bar.*

In the end, then, the great man offered up the fragrant words of the profession of faith but the Sulṭān did not pronounce them. He would depend upon Abū al-Nāṣir Sāmānī to provide the proper occasion for this.

This great man was the prophet Khizr, that librarian²⁸ of God, vizier of Alexander, and lord of the men of the unseen realm. Some claim that this great man was an angel, and some claim he was Abū al-Nāṣir Sāmānī. But the correct narration²⁹ is that this great man was the prophet Khizr. Among these mistaken people, it is widely claimed that Abū al-Nāṣir Sāmānī taught Satuq Bughra Khān the fragrant words to the profession of faith, but the truth of the matter is that Khwāja Khizr taught the Sulṭān those fragrant words and made him a Muslim. Until he encountered Abū al-Nāṣir Sāmānī, however, the Sulṭān did not reveal that he was a Muslim. It is for this reason that it is said that Abū al-Nāṣir Sāmānī taught Satuq Bughra Khān the fragrant words, and this [incorrect version] is well-known among the people. But it was rather that he learned the basics and the details of the faith³⁰ from Abū al-Nāṣir Sāmānī. Khizr had taught the Sulṭān the fragrant words, and then he had disappeared.

[After meeting with Khizr], Satuq Bughra Khān returned to his tent. Several days later, he had the desire to go out on another hunt, and he set out accompanied by thirty-nine others. | They went along hunting until they came to a place in Lower Artush called Baqu.³¹ Here, the Sulṭān saw several fine-looking, pure-natured people encamped in a meadow. The Sulṭān regarded this caravan with a gasp of amazement. As he approached them in wonder, he said, “There have never been such people, such men as these, in this city.” He [speculated that perhaps] the caravan had come from far away, and would bring good news.

86^b

This was the caravan of Abū al-Nāṣir Sāmānī. Abū al-Nāṣir looked and saw several horsemen coming. These drew near, and when he looked again, Abū al-Nāṣir saw what appeared to be Sulṭān Satuq Bughra Khān, whom he had seen foretold in the sayings of the Prophet.³² When Abū al-Nāṣir saw him, he said “Thank God that my quest has been fulfilled!” He was overjoyed. He said to his attendants, “The Sulṭān of the world and the world-to-come—my very goal—has arrived! Perhaps it is to meet this noble one that I have come to this region. Open your loads, my attendants, and give what you have in tribute to this worthy prince.” Thus he commanded, and the attendants set about opening their loads for the Sulṭān. Then, someone in the midst of Abū al-Nāṣir Sāmānī’s cara

28 *kitābdār*. The implication of this honorific is probably that this prophet is a keeper or lender of sacred knowledge.

29 *ṣaḥīḥ rivāyat*.

30 *imān-i muḥaṣṣal va imān-i mujmal*.

31 The text reads *baqūr dākān*, but *baqu degan* (“called Baqu”) was probably meant.

32 Literally, “in the history” (*tārīkhda*).

performed the call to prayer. [After they cut open their loads], Abū al-Nāṣir Sāmānī led them all in prayer. When they finished their prayers, they sat down.

87^a All the while, Sulṭān Satuq Bughra Khān had remained atop his horse. | He was wonder-struck, and thought to himself, “This is some amazing caravan! They have cut open their loads right in front of me and, paying me no mind, they busy themselves with knocking their heads on the ground!”

Abū al-Nāṣir Sāmānī took seven steps toward the Sulṭān and greeted him. The Sulṭān immediately got down from his horse as Abū al-Nāṣir Sāmānī invited him over with honor and esteem. He brought the Sulṭān choice wares and stacked these before him two by two. Then he went about giving counsel to the Sulṭān. Everything he said, the Sulṭān accepted into his soul. [All the while,] the Sulṭān bore in mind that His Excellency Khwāja [Khizr] had said that someone would appear to him and teach him the way of the Muslims.³³

The Sulṭān thus had a premonition, and he asked, “What is your name?” “My name is Abū al-Nāṣir Sāmānī,” the Khwāja replied. The Sulṭān knew that this was the person Khizr had told him about, and he was overjoyed. He said, “O father, I accept everything that you say. [Something puzzles me,] however: I remained mounted on my horse when you all cut open your loads and, paying no mind to whether we might take all of it, occupied yourselves with knocking your heads on the ground. We know nothing about these things. Tell us the true meaning of what you do here.” |

87^b Abū al-Nāṣir Sāmānī replied, “O my prince, this world is not permanent. Every person shall depart from this world. Money and possessions are loyal to no one. And for love of money and possessions, a man gains the fires of hell. Each of us will journey from this world to the end of days, and the person who journeys from this world does so empty-handed.³⁴ We touch our heads to the ground, perform *namāz*, and saddle up for the journey to the end of days.”

He went on, “Heaven is a place full of beauty, *houri* girls, sundry fruits and delicious foods, paradisiacal garments, castles and gates, gardens and buildings. People who perform *namāz* five times each day will go to this place. There is also a place called Hell, and in this place there are snakes and scorpions made of fire. This is the destination of people who do not do *namāz* five times a day, and people with fire in their hearts, and people who eat snakes³⁵ and

33 *musulmānchilik* (“Muslimness”) is the word used here, and it is interesting to speculate about what this might imply. In other contexts, this phrase has sometimes meant specifically the fulfillment of necessary duties (*farḡ*) in accordance with God’s commands. (I am grateful to Paolo Sartori for this observation.)

34 *lāzımsız*.

35 *hayyani yegan*. Snakes are generally considered forbidden (*ḥarām*) food among Muslims.

commit adultery and thievery. Many tortures are inflicted upon them.” Thus he counseled the Sultān.

As Satuq Bughra Khān listened to Abū al-Nāṣir, terror arose in his heart. The Sultān said, “O Khwāja, whatever one has to say in order to be a Muslim, I will say it and become a Muslim myself!” Abū al-Nāṣir instructed him: “Say, *I bear witness that there is no God but God, that Muḥammad is His messenger, and that He has no companion.*” The Sultān then pronounced this profession of faith.

Afterwards, he asked, “Who was this person called Muḥammad?” | Abū al-Nāṣir replied that the one called Muḥammad is a friend of God. God created this world and the world to come for his friend Muḥammad’s sake. On the Day of Judgment, Muḥammad will ascend the throne of intercession,³⁶ rescue the sinners from hell, and take them to heaven. The Prophet’s religion is true and correct. There is no need for laws other than those of the Prophet, and indeed laws other than his are null and void.³⁷ Whosoever walks the path that Muḥammad walks will reach his aim. Thus he spoke, recounting the greatnesses of Muḥammad.

88^a

After this, the Sultān asked Abu al-Nāṣir, “O you who show the way to the wayward, what else might you teach me besides the profession of faith? Teach and I will learn, so that I might occupy myself with serving God.” Abū al-Nāṣir taught the Sultān the basics and the details of the faith, [including] the words used to reject infidelity,³⁸ the *qunūt* and *tahiyat* prayers, the *fātiḥa*, and the *ikhhlāṣ*.³⁹

The Sultān summoned his forty companions, turning from one to the next and saying, “O companions, if you wish to be in league with me, become Muslim like I have done. The religion of Muḥammad is superior to all other religions. Honor this religion.” Thus he counseled them, and some became Muslims by their own choosing and some by the Sultān’s sword.⁴⁰ He taught them about Islam until it was time for afternoon prayers.

After afternoon prayers, | under the Sultān’s watch, these thirty-nine men got their leave from Abū al-Nāṣir to return home. Abū al-Nāṣir told them, “Return to your homes. If you do not return, someone will miss you and come looking for you. They might find us here and kill us, and those infidels would give us no

88^b

36 *shifā’at takhtiga chiqip.*

37 *mansūkh o bātīl.*

38 *kalāma-yi radd al-kufr.*

39 The *qunūt* is a prayer done while standing upright; the *tahiyat* prayer is often called *tahiyat al-masjid* (“prayer of greeting the mosque”); the *fātiḥa* is the first *surah* of the Qur’ān; the *ikhhlāṣ* is the 112th *surah* of the Qur’ān.

40 *sultānning shamshīrlari birlan.*

rest and inflict many agonies on us.” Thus he gave them leave to depart for the time being, but he said, “Come in secret, at night, and we shall read the Qur’ān and perform *namāz*. I will teach you how.” Led by the Sulṭān, these thirty-nine men returned home.

At midnight, the Sulṭān got up and, along with his companions, went out again before Abū al-Nāṣir. They read the Qur’ān in the Sulṭān’s presence until dawn, and then they went back home.

Each day at midnight they returned, read the Qur’ān until dawn, and went home again. Seven days passed in this manner, and on the eighth day, at midnight, with God’s favor and under the leadership of the Sulṭān, all 40 men finished reading the Qur’ān, learned how to do *namāz*, and occupied themselves thereafter with serving God. Among these 40 students of Abū al-Nāṣir, it was the Sulṭān who undertook to memorize the Word of God in its entirety. For six months, their studies continued in this fashion.

Satuq Bughra Khān’s father, Harun Bughra Khān, was an infidel, and in this he was [as stubborn as] a stone. He had countless warriors under his command. In his shrewdness, he came to suspect that his child had become a Muslim. But [...] he did not tell anyone.

89^a One night in a dream | Harun Bughra Khān saw a lion that struck him with its paw and killed him. He awoke from the dream and told it to his wife, Sulṭān Satuq Bughra Khān’s mother. His wife said that such a dream was the devil’s doing.⁴¹ In his heart, Harun Bughra Khān did not agree, and he said, “O old lady, kill this child of yours, or else he will try to destroy our religion and kill us. The lion I saw in my dream was your child, and I intend to kill him so that I might save myself.” Thus he plotted to kill the Sulṭān. He went on, “You yourself said that this child of mine would grow up to destroy my religion when he became a Muslim. Lest this child destroys our religion, we should kill him!” He resolved to do so.

The next morning, Harun Bughra Khān gathered all of his *begs*. He said to them: “O *begs*, an enemy has arisen to oppose us. If we do not eliminate him from our midst, he will kill us all.” The assembled people said, “O Harun Bughra Khān, how might we kill this enemy who threatens our lives?” They plotted together on how to kill the Sulṭān.

89^b The Sulṭāns’ mother found out about this, and she cried out, “O infidel! My child, who is now all grown up, after I put so many years of effort and hardship into raising him—| why would you kill this sinless one?” This is how she intervened, and Harun Bughra Khān was bitterly angered by this. “O old woman,

41 “*mundagh tush-i shaiṭāni*.”

is destroying our religion and becoming a Muslim not a mighty sin?" But the mother's love for her child was immense. She said, "O infidel, put my child to the test⁴² and observe him. If it is true that he has become a Muslim, then kill him."

Harun Bughra Khān agreed to this, and one of his servants consented to carry out the plan and to test the Sulṭān. Harun Bughra Khān gathered his *begs* and consulted with them. He said, "Let us build an idol-temple."⁴³ They prepared the bricks and sent a person to call the Sulṭān forth.

Harun Bughra Khān said to the Sulṭān, "O my child, we suspect that you have left our religion and entered Muḥammad's religion." The Sulṭān took an oath in the infidel fashion.⁴⁴ Harun Bughra Khān did not trust it. He said, "O my child, I do not trust your oath. We are building an idol-temple. If you lead the way in raising the walls of the idol temple, then I will accept your oath." "What am I going to do?" [the Sulṭān asked himself], and he was greatly worried.

Day turned to night, and the Sulṭān returned home with his companions. They sat together [...]. The Sulṭān and his companions came again before Abū al-Nāṣir. The Sulṭān said, "O great one! Harun Bughra Khān suspects that I have become a Muslim. | In order to test me, he seems to be building an idol-temple. He tells me, 'You should be the first to begin to raise the temple.' If I do not consent, the infidels will suspect me for sure. If I consent, I will stray from the religion of Islam and commit infidelity. What advice is there for me?"

90^a

Abū al-Nāṣir said, "O child, some say that doing forbidden acts is permissible if you do them in order to defend and protect yourself. If you build the wall with the inward intention of building a mosque, then surely in the eyes of God you will be rewarded, and you will be saved from the infidels' calamitous designs. Do not be overly perplexed by all this."

Hearing these words, the Sulṭān rejoiced and returned home. The next morning at dawn, Harun Bughra Khān called out for his troops to gather at the place where the idol-temple was to be built. When they had assembled, Harun Bughra Khān had the Sulṭān summoned and brought forth. He said, "O child, if you are in our religion, do as we do. Pray where we pray.⁴⁵ We are building an idol-temple, so you shall go first. Place the bricks, and my heart will be pleased."

"Very well," the Sulṭān said, and he eagerly tucked in the front of his robe, rolled up his sleeves, and worked the mud into bricks.⁴⁶ Along with all of his

42 *imtiḥān qilip*.

43 *būtkhāna*.

44 *kāfir rasmicha ānd ichtilar*. It is not clear what this might mean, specifically.

45 Lit., "what we strike our heads upon, strike your head [upon it]."

46 *lāy qilip*.

companions, and with the inward intention of building a mosque, he lifted the bricks two by two and carried them to the place where the idol-temple was to be built.

90^b Harun Bughra Khān shouted out, “O dear child, stop! | I cannot bear to make you labor any more than this. I had a purpose in making you work, but now I am at ease. You are free to proceed at your leisure.”

The Sultān departed, as did all of Harun Bughra Khān's troops. After waiting half the night, the Sultān went with all of his companions before Abū al-Nāṣir. The Sultān said, “O great one, acting according to your orders, I was saved from the clutches of the infidels. [But I still fear that] the infidels will kill us on that day when they find out we have become Muslims.” Abū al-Nāṣir replied, “You know this to be true.” The Sultān said, “If you will counsel me, I will launch a revolt and strike at the infidels. Perhaps God will grant us victory.” Abū al-Nāṣir said, “Only God knows what will be the result of your efforts.” He gave the Sultān permission to carry out this plan.

The Sultān said, “O Khwāja Abū al-Nāṣir, God is all-powerful over his servants.⁴⁷ That is, God truly has power over all bodies. His wraith will stir, and He will grant us victory over these evildoers.” Abū al-Nāṣir said, “I have prayed to God and I set my hopes on nothing other than Him. That is to say, I have prayed,
91^a and I hope that God will grant our soldiers their wish.” | At that moment, this payer was answered. The companions gathered to go to war, each one saying, “I ride into battle!”

Around this time, some people had [secretly] become Muslims, escaped the infidels, and gathered together underground, serving God. Hearing that Abū al-Nāṣir had come, some six hundred people assembled in this way, coming by ones and by twos over the course of the night.

One morning, the Sultān and his thirty-nine companions went before Abū al-Nāṣir. The Sultān said, “O great one, this is no time to delay our task. Let us set out and complete our work by dawn.”

Satuq Bughra Khān, Abū al-Nāṣir and all of the Muslims rose up and set out on the road. When they came to Harun Bughra Khān's palace, Abū al-Nāṣir raised his hands and prayed, and his prayer was instantaneously accepted.⁴⁸ God made the infidels sleep [so deeply] that one could be dragged out by the waist and another nearby would not be aware of it. Thus the warriors of Islam entered the infidel's palace. There were four hundred horses inside, and they took them all, along with a month's provisions. [...] The infidels were

47 Ar. “*huwa al-qāhiru fawqa’ ibadihi*” (Q 6:18).

48 *mustajāb bolup*.

killed in their sleep, and none of them knew what hit him. The Muslims kept up the slaughter until dawn.

At dawn, they came upon Camel Mountain and encamped there.⁴⁹ At dawn Harun Bughra Khān, along with 40,000 infidels, burned up the soldiers of Islam. The Muslims' heroes and champions cloaked themselves in the righteousness of battle, descended along a river-valley through the mountains, | headed right into the midst of the battlefield, and entered the fray. That day, the two sides fought until the time of the noon prayer.⁵⁰ The battle was so fierce that the infidels' blood became a river. Five thousand infidels went down to hell. Two Muslims were wounded. The infidel army was decimated and forced to retreat.

91^b

In the morning, infidels came by ones and by twos and joined with the Muslims. In all, six thousand people came to join the side of Islam. The warriors of Islam came to number seven thousand altogether. Between that day and the previous one, a total of one hundred battles were fought.

For seven days the armies fought, both day and night. Rivers upon rivers of blood flowed. The infidel army was [once more] decimated and forced to retreat. The Muslims were victorious. From day to day the Muslim army was joined [by defectors]. Their ranks came to number twelve thousand.

Some days passed, and [one day] the Muslims' provisions were spilled out and their ample horses were stolen. The warriors of Islam were confounded. The Sultān came before Abū al-Nāṣir and said "O great one, how long can we go on? Our provisions have run out, our horses have been stolen, and our heroes are injured. What counsel do you have for us?" Abū al-Nāṣir said, "O Muslims, you yourselves know what to do." All of the Muslims under the Sultān's command said, "O great one, let us attack by night, [and then] we shall see what God has in store." Abū al-Nāṣir replied, "Very well."

Twelve thousand Muslim warriors gathered at a place far from the battlefield. These soldiers outfitted and ornamented themselves. At a place called Bashtukh [?] they mounted their horses. They launched a night raid on the infidels. | [Meanwhile,] Abū al-Nāṣir raised his hands and busied himself with prayer. His prayers were answered: God made the infidels sleep such that they were insensible, and brought death upon them.

92^a

The Sultān got down from his horse, unsheathed his sword, and entered Harun Bughra Khān's palace. He looked around and saw that Harun Bughra Khān was asleep. One of his servants sat nearby, tending to a lamp. The Sultān

49 *tewä taghigha tushtilar.*

50 *namāz-i pīshīn.*

raised his sword to cut off Harun Bughra Khān's head. But the thought occurred to him that killing an enemy in his sleep is an unmanly act. He said to himself, "It would be well to wake this infidel and call him to the faith. Perhaps if God enters his heart and His divine assistance attends to him and brings him faith, then he will be ushered into the religion of Muḥammad. And if the infidel does not consent, then I will kill him. Although he is an infidel, I have eaten his salt. I shall defer to the 'right of the salt,' [and hold off waging war against him]."

So saying, the Sultān jabbed Harun Bughra Khān in the leg with his sword-tip. He awoke in agitation and saw the Sultān standing above him, holding a sword to his head. This infidel said, "O Satuq Bughra Khān, you have so much good fortune!⁵¹ Why would you do a thing like this?" The Sultān replied, "O infidel, the thing to do is to get up and do as I do. Value this opportunity. Say the words, '*There is no God but God and Muḥammad is his messenger.*' Get up and say it!" |

92^b

The ill-fated infidel did not consent. No matter how much the Sultān insisted, this infernal infidel would not become a Muslim. Several times, the Sultān raised his sword and made as if to cut off Harun Bughra Khān's head. [Finally,] he thought to himself: "I have eaten his salt. A father has rights." He put his sword away. He brought 100 supplications to God's holy court as he prayed, saying, "O God, O master, You see the state of all creatures, [and You have seen that] I raised my sword several times to cut off this infidel's head, but I deferred to the right of the salt. While he may yet be my father, O Master, in Your wrath, exercise Your fury and make the earth swallow this infidel!" Thus he pleaded.

The Sultān's prayers were answered. The earth shook and split open, and Harun Bughra Khān was swallowed up to his chest. The Sultān said, "O infidel, do you see? Come to your senses. Profess your faith in Islam. I will pray for you, and God may save you from this calamity." Thus he counseled him. Harun Bughra Khān replied, "O Satuq Bughra Khān, to enter the earth is better than to enter your religion. I will not say what you have said."

The Sultān became enraged. He prayed once more, and Harun Bughra Khān was swallowed in the earth and obliterated.

At that very moment, the door of good fortune opened in the east. The Sultān commanded, "Beat the *naqāra* drums⁵² in my name." They went to the tower and beat the drums, saying: "It is now the age of Sultān Satuq Bughra Khān Ghāzī!" | After this, the call to prayer was sounded.

93^a

51 *dawlat*.

52 A drum-set made of one large drum and one small drum.

That day, right up to the noontime prayer, there was such a fierce battle that the earth and sky shook. In some narrations they say that the horses' blood flowed freely. But really the face of the ground was completely covered in blood [such that its source could hardly be known]. That night, by the grace of God, twenty thousand people joined the Prophet's followers and became Muslims, and they were thus ushered into the fortune of faith. The *ghāzīs* gained victory and the infidels were defeated.

That day, several miracles were manifested by Sulṭān Satuq Bughra Khān. The first miracle was that Harun Bughra Khān, at the Sulṭān's command, was swallowed into the ground. Another miracle was this: the Sulṭān's sword resembled an ordinary Chinese⁵³ sword, but whenever he brought it out against the infidels, it would stretch to twenty-eight meters in length.⁵⁴ Another miracle is this: fire shot out from the mouth of the horse on which the Sulṭān was mounted and obliterated the infidels. The infidels were terrified by the fire, and groups of them came before the Sulṭān and became Muslims.

It was on this occasion that Sulṭān Satuq Bughra Khān earned the title of "*ghāzī*." Some say that he was then twelve years old, but those narratives are correct which say that he was 16 at the time.

O dervish, know well and be aware that there was good fortune for the Sulṭān in his youth,⁵⁵ and that he was, by his good fortune, ushered into eternal happiness. He elevated the title of *ghāzī* and made Islam known to all.

Let it be known that the Sulṭān, | from the time he was twelve and one-half years old, engaged in holy war.⁵⁶ In the summertime, he would wage a holy war against the infidels, and in the wintertime he would perform devotions and honor God. The Sulṭān passed from this world when he was ninety-six years old. Until that time, by means of his sword, he made infidels into Muslims throughout an area extending between the near side of the Amu Darya which flows before Balkh, in the east, and the place called Karak, in the west, and all the way to the place called Qaraqorum. He brought people into accord with the Prophet's law, religion, and community,⁵⁷ and he made these things flourish.

One day, Satuq Bughra Khān desired to go out hunting. He mounted his horse and set out into the steppe along with all his companions. They hunted down a deer, slaughtered it, cut it up into pieces, and roasted it. The Sulṭān's

53 *rasmī khitāy*.

54 *qırq gaz uzalır érđi*.

55 *kichiklik*.

56 *ghazat*.

57 *millat*.

companions wanted to eat the kebabs, but there was no salt. The Sultān looked to the sky, and a packet⁵⁸ of salt descended from the unseen realm. They ate the kebabs with this salt, and the Sultān threw the remaining salt toward the mountains. These mountains all turned into salt. Until the Day of Judgment, these mountains of salt will never be used up.

Sultān Satuq Bughra Khān worked some miracles that may seem mischievous to us. These miracles are well-known among the people. But let it be known that the Sultān received his learning⁵⁹ from the pure spirit of the Prophet and became a Uwaysī.⁶⁰ He stood [at one time] in the presence of the prophet Sulayman, | but in the manifest realm (*ẓāhīr*) he received his learning
94^a from Abū al-Nāṣir Sāmānī.

When he was busy waging holy war, the Sultān gained disciples⁶¹ and did not fail to bring any one of them to perfection.

It is recounted that one year, Satuq Bughra Khān mounted his horse to wage holy war in the direction of China. By the grace of God, he made the people accept Islam across an area extending nearly to Turfan. Then the Sultān became ill and he and did not proceed any farther along toward Turfan. In his illness, a clear omen⁶² appeared before him, and he returned toward Kāshghar. He traveled in that direction day and night, and finally he arrived at the city.

A year later, he was still ill, and finally, in his illness, he called forth all his companions. He said, “O companions, understand and know well that today my soul will sit upon its throne in heaven. When I first came to this world, after being brought to every one of the seven heavens [?], the King of Heaven said, ‘one hundred thousand pities that such a pure soul as this should depart the heavens for the world, that abode of impurity! The world is afflicted with one hundred thousand kinds of filth; it is afflicted with such terrible sins!’—so He lamented. I thank God that not one impurity has afflicted me—the angels ensured that it would be so.”

At the time when Satuq Bughra Khān spoke these words, there was a *uways* [dervish] present.⁶³ This one said, “What kind of person is there in this world who does not sin?”—and thus this dervish’s skepticism of the Sultān was revealed. In order to bind up this dervish’s *ṭarīqa* and destroy its [chain of]

58 *parcha*.

59 *tarbiyāt*.

60 That is, a Sufi who lacks a bloodline to previous Sufi masters and who therefore receives his/her initiation into a mystical lineage from the spirit realm (often from the spirits of dead saints) or without any formal initiation.

61 *murīdlar*.

62 *bashārat*.

63 *bir uways ẓat bar ʿirdi*.

sainthood,⁶⁴ the Sulṭān buttoned up the dervish's coat.⁶⁵ At that moment, the dervish's chain of succession was destroyed. The path⁶⁶ of dervishhood⁶⁷ could by no means be reopened to him. | The dervish spoke one hundred thousand regrets for having been skeptical of the Sulṭān. Finally, Khwāja Abū al-Fatāḥ and Shaykh Najm al-Dīn 'Attār⁶⁸ intervened, and with much pleading they brought the spirit of Abū al-Nāṣir Sāmānī to conduct an intercession. Repenting one hundred thousand times over on the dervish's behalf for his skepticism, Khwāja Abū al-Fatāḥ, Shaykh Najm al-Dīn 'Attār, and Khwāja 'Alamdār, requested that the dervish's sin be exempted by the Sulṭān, and he exempted it. After this, the dervish's heart opened up, and he entered into dervishhood. 94^b

The Sulṭān, in his illness, arrived at the hour of his death. One day as he lay dying, someone appeared, entered his room, and spoke some sacred words. The Sulṭān said to himself, "Who is this person, and what is he doing here?" He said to this person, "O dervish, what do you want?" The person said, "O Pādishāh of the world, a wise one does not need to speak of that which is known by its signs."⁶⁹ The Sulṭān realized that Azrā'īl had come to take [his soul] into safe-keeping.

Know well and be aware that Abū al-Nāṣir Sāmānī's son, Khwāja Abū al-Fatāḥ, was Satuq Bughra Khān's successor.⁷⁰ To make him equal to Satuq Bughra Khān in miracle-working, he was made into a Bughra Khān by the Blessed One.⁷¹ Thus he became known among the people as Khwāja Abū al-Fatāḥ Bughram.

Know well and be aware that this Khwāja Abū al-Fatāḥ | gained learning from the pure spirit of 'Alī. Other than Khwāja Abū al-Fatāḥ, no one has managed to equal Satuq Bughra Khān in heroism and strength. 95^a

One day, Khwāja Abū al-Fatāḥ was sitting in the chamber of seclusion⁷² and Khizr entered, saying "O Abū al-Fatāḥ, why are you sitting here? Get up, for

64 *bu darvishning darvishlik tariqasini baghlap valilikni yoq qilmaq üçün.*

65 I am unable to make sense of the symbolism of the buttoned coat.

66 *yol.*

67 *darvishlik.*

68 This figure may be intended to evoke either Najm al-Dīn Kubrā, Farīd al-Dīn 'Attār, or perhaps both. Each of these men is a major figure in the Sufi world of Central Asia; the former is a prominent Khwārāzmian Sufi saint and the latter is the author of, among other things, the *Tazkirat al-Awliyā*, the region's most widely-read biographical compendium of Sufi saints in medieval times.

69 I.e., the approach of death.

70 *khalīfa.*

71 *mubāraklar.*

72 *khalvatkhāna.* This phrase referred to any space to which a mystic might retire for meditation or reflection.

time is short. Know that the time of Satuq Bughra Khān's death has come. One of the angels from God's court⁷³ who descended to this world to bring people to Islam has informed me that we should go before Satuq Bughra Khān—may God sanctify his innermost heart—who made Islam known in this land. It was Azrā'il who told me the news that at this very moment the Sultān is dying—he who made religion flourish, who is the ornament of this land, the sun of Islam, the light of the community of Muslims, the proof among the people of mystical realization,⁷⁴ the king of the mystics, and the leader of the wayfaring Sufis.⁷⁵ Know that the moment has come. Let us meet with him at once."

95^b Khwāja Abū al-Fatāḥ replied, "O Khiz̄r, let me come with you [immediately, as I have already] delayed for too long." At this they set out together. On the way, they met with one of the Sultān's attendants. | He came before them and said, "O Khwāja Abū al-Fatāḥ, Sultān Satuq Bughra Khān calls for you." Abū al-Fatāḥ rushed furiously onwards until he came to the Sultān's chamber. As he entered along with Khiz̄r, the Sultān was gladdened. He laughed, sitting up and having a look at the two of them.

The Sultān looked upon these dear ones and said, "Welcome! I have been expecting you. My aim in compelling you to come here is that the goshawk and high-flying essence of my spirit⁷⁶ means to fly off to its province of origin, that is, to the canopy of heaven. The sweet soul's parrot⁷⁷ demands to break its body's cage and fly off. So, knowing that the time has come, let us take the opportunity to talk for a while, as it seems it will be difficult for me to part from this company of kindred spirits and brothers in both worlds. But what remedy is there? This is the time to be a servant before God, so that I may purify my heart before God's judgment as the blade of death is raised, and so that I may taste the nectar⁷⁸ of death. Of course there is no delaying it. God gives us knowledge of this in his own words, saying: "To every people a term is appointed: when their term is reached not an hour can they cause delay, nor an hour can they advance it in anticipation."⁷⁹ The explanation of this verse is that a servant of God is at all times approaching the hour of death, and it cannot be made to come one hour sooner or later than its appointed time."

73 *muqarrab.*

74 *ahl-i tahqiqning dalīlī.*

75 *sāliklarning feshvāsī.*

76 *maning rūḥimning shāhbāzi va balandfarvāzi.*

77 *jān-i shūrinning tūtīsī.*

78 *sherbet.*

79 Q 4:42.

Upon a dish [before the Sulṭān], there appeared a red rose, | a two-colored 96^a
apple, and a bowl of nectar. There was nowhere for the angels in heaven to
alight [?], and they descended to the face of the earth. Abū al-Fatāḥ and Khizr
saw them and informed the Sulṭān that time was short. Suddenly the Sulṭān
began to offer his counsel. He said, “O my good man Abū al-Fatāḥ, my advice to
you is this. Hold fast to the religion of the Prophet. I place his law in your care.
Keep watch over it, as my children remain small before it. Teach it well. Bring
it to perfection. Never allow a bad deed to issue from among my children that
would cause them shame and embarrassment at God’s holy court on the Day
of Judgment. O Abū al-Fatāḥ, be like me, and walk the path that I have walked.
Find honor on the Day of Judgment. I will say no more than this. You are a
smart man; make your throne high⁸⁰ and be courageous. Seek companionship
and aid from Almighty God. Seek assistance from God’s pure spirit. Remember
me fondly, and weep for me.”

After this, with Abū al-Fatāḥ at his side, he got leave to depart on his jour-
ney to the Day of Judgment. They made their peace with one-another.⁸¹ Then
the Sulṭān called to Shaykh Najm al-Dīn and Khwāja ‘Alamdār as well as Abū
al-Fatāḥ and said, “O my Bughram Abu al-Fatāḥ, you will wash me. Let Shaykh
Najm al-Dīn sew my burial shroud. Let ‘Alamdār dig my grave and make my 96^b
tombstone.” They did so, and after that | the Sulṭān said, “Very well. I consign
myself to God. Do not grieve for me. O my friends and companions, God is truly
immortal. The eyes of men cannot perceive his limits. The body that comes
from the earth joins again with the earth. The soul, in its own condition, is ever-
lasting. We wrestle with the infinite, and finally are turned over to it.”

He picked up the rose from the dish and grasped it. He picked up the apple
and grasped it. Finally, He drank the sherbet in the goblet. Saying “Praise God,”
he pronounced the profession of faith. Then he raised a cheer, spun around
three times,⁸² and recited verses of poetry.

It was a Monday night. In accordance with the *sunnat* of the Prophet, he
departed from the transient world for the infinite world and surrendered his
soul to God. *God says: “And to Him we shall return.”* The Prophet too journeyed
from this world on a Monday night.

*It is recounted that farewells were spoken all around. The people all gathered
and carried out the Sulṭān’s last requests. Abū al-Fatāḥ had the Sulṭān washed.
Shaykh Najm al-Dīn sewed his shroud. Khwāja ‘Alamdār dug his grave. Satuq*

80 *taḥtingizni baland qiling.*

81 *khoblashtilar.*

82 *charkh barip.*

Bughra Khān was laid in his casket, raised up, and passed hand over hand to the court of prayer.⁸³ Two hundred beautiful *valīs* carried out prayers for the Sulṭān, as did seventy-one thousand *ʿalims* and *ghāzīs* and twenty-two thousand commoners. The Sulṭān was laid down in a place called Mashhad,⁸⁴ in the town
 97^a of Astin-Artush, in the region of Kāshghar. |

The people attending to the body had not yet bricked up the mouth of the grave when Satuq Bughra Khān suddenly lifted his blessed head, sat up within in the grave, and in a loud voice said, “*O my Lord! Let me disembark with Thy blessing: for Thou art the best to enable us to disembark.*”⁸⁵ This verse means, “O God, bequeath to me your blessed home, as you are the giver of all things.” Then he looked toward Mecca, in the customary fashion, and lay down. The people arranged bricks at the mouth of the grave, setting them into the earth.

These events took place in the year 429.⁸⁶ Some narrate that when Satuq Bughra Khān was laid in his casket and raised up by the people, a masked man⁸⁷ mounted on a lion came forth, picked the Sulṭān up, flew off into the sky and disappeared. But the correct narration is the foregoing, which says that he simply went into the grave.

It is recounted that on that night, one of the *ghāzīs* and three of the *ʿalims* and two of the commoners dreamed that they went out hunting with a great army of disciples from the Sulṭān’s *ṭarīqa*. They asked the Sulṭān, “O great one, what has God bequeathed to you?” The Sulṭān replied, “O companions, Almighty God gave me three portions of fortune in this world. O *ghāzīs*, listen to me, your friend: God has now bequeathed to me a lofty place [for all eternity]. If you walk the path I walked and do the deeds I did, then you will, without a doubt,
 97^b find the fortune I found. Tell my kinsman Abū al-Fatāḥ | that I am thinking of him. [Indeed,] I think of him often. [Pass on my message to him, as I wish to tell him:] ‘May you come before me once more in the world to come.’”

They passed on the Sulṭān’s words to Abū al-Fatāḥ. He heard them and arose, overjoyed. He performed three cycles of prayer and sat again, saying “In the name of God the merciful, the compassionate, O Almighty God and master, I

83 *namāzghah*.

84 This word refers to the grave of a saint, and is among the most common place-names in Central Asia.

85 Q 23:29.

86 That is, 1037–1038 A.D. by the Gregorian calendar. This date should be disregarded, however, as it does not match up with any other known date for Satuq’s death, nor is it consistent with the other dates mentioned in this text.

87 *yūzigā niqāb tartghan bir kishi*. This figure is likely meant to evoke Khizr, though it may also be evocative of Muḥammad himself, who is typically depicted in medieval (especially Timurid) miniature paintings as wearing a veil and riding a human-headed creature.

will not object [?] ⁸⁸ if you should take my soul at this very moment!" At that moment, Satuq Bughra Khān's spirit came before Abū al-Fatāḥ, and the Sulṭān said, "I thank you for your faith and devotion. But you must first go to several places, conquer countries, teach my children well, and bring them to perfection. After that, you shall come into my presence."

It is recounted that for three years, Abū al-Fatāḥ conquered countries, and he exerted himself as much as possible to teach the Sulṭān's children. After those three years, he passed from the world. As Abū al-Fatāḥ was laid in the grave, a voice came and said—just as the Sulṭān had once said—"O my Lord! Enable me to disembark with Thy blessing; for Thou art the Best to enable us to disembark."⁸⁹ The meaning of this verse was given previously. Those standing at Abū al-Fatāḥ's head heard the voice and they wept, crying out and moaning. The voice said, "Take it easy!"⁹⁰ May God have mercy on all of you." After this the voice was gone. All of the people heard the voice and fell in a swoon.⁹¹ They eventually regained their senses.

That night, Shaykh Najm ad-Dīn 'Attar saw Khwāja Abū al-Fatāḥ in a dream. He asked, "O Abū al-Fatāḥ, what has Almighty God bestowed upon you?" Abū al-Fatāḥ laughed and said, "My spirit | was joined with Satuq Bughra Khān's spirit, and I was freed from the affliction of the world. For friends of God, there is no difference between life and death."⁹² Go and tell others what you have seen here." So saying, he disappeared.

98^a

O Almighty God, in honor of that *ghāzī*'s truth, forgive all sinners' sins. Set the travelers on the right path, and not upon the path of delusion and infidelity.

And [narrators] do not keep hidden the fact that Satuq Bughra Khān had four sons and three daughters. One of these daughters was named 'Ālā-Nūr Khānim, and another was named Naṣab-Turkan Khānim. 'Ālā-Nūr Khānim had a very pure character and a fine appearance. She was a true companion, and she remains a dear departed one. The events of her life resemble those in the life of Mary, mother of Jesus, and they are narrated as follows:

One night, after she had reached maturity, 'Ālā-Nūr Khānim was worshipping God and He placed a drop of pure light⁹³ in her mouth. She became overjoyed, and fainted. When she regained consciousness, she looked and saw

88 Lit, "there is no decree."

89 Q 23:29.

90 *fas bolinglar*.

91 Lit. "became drunk (*mast*)."

92 The implication here is that saints enjoy a kind of spiritual immortality, and Satuq Bughra Khān is now addressing the young successor as a saint.

93 *bir qıtra nūr-i tamiz*.

that a lion was walking out the door. Many months later, on the tenth day of the month of ‘Āshūra’,⁹⁴ when it was time to gather for prayer, a son was born to her, ruddy-faced and gazelle-eyed.

Great and small alike were astounded. His Excellency the Sulṭān was angered, and he said, “What is going on here?” He ordered that someone get to the bottom of it. The ‘*ulamā*’ and commanders⁹⁵ and nobles questioned 98^b ‘Ālā-Nūr Khānim and she recounted the events in detail. | After this, the wise men of great erudition gathered and said, “It is His Excellency ‘Alī! We trace the child’s lineage to ‘Alī Ibn Abī Ṭālib, and let his name be Shāhīd ‘Alī Arslān Khān Ghāzī”—thus they named him.

‘Ālā-Nūr Khānim raised ‘Alī Arslān with reverence. When he turned five years old, she gave him over to a *maktab*. He studied for six months at the *maktab*, and perfected both the esoteric and exoteric sciences. After he turned seven years old, ‘Ālā-Nūr Khānim lawfully married Toq Buba Bughra Khān. She bore him three sons: Muḥammad Arslān, Yūsuf Arslān, and Qizil Arslān Pādishāh. Their daughter Naṣab-Turkan Khānim was married to His Excellency Ilka⁹⁶ [?] Māzī. They had a daughter named Sayyid Kamāl al-Dīn Majnūn, who bore Sayyid Sulṭān Burhān al-Dīn Qilich, by whom the battlements of the Day of Judgment were perfected [?]. Another daughter was married to Sayyid Jalāl al-Dīn Baghdādī’s youngest son, Sayyid Bahāv al-Dīn. Their son was the weaver⁹⁷ Ishān Khwāja Muḥammad Sharīf Pīr. The Sulṭān’s eldest son Sulṭān Ḥasan Bughra Khān’s daughter, Ḥadiya Turkan Khānim, married Jalāl al-Dīn Baghdādī’s son Sayyid ‘Alāv al-Dīn, and they had three children. Two of their names were Mīr Ziyāv al-Dīn and Mīr Sayyid Jalīl Kāshgharī. ‘Alāv al-Dīn’s descendents were *sayyids* of Kasan and Samarqand. Kamāl al-Dīn Majnūn’s descendents were *sayyids* of Tashkent.

Sayyid Bahāv al-Dīn’s genealogy is as follows: Mīrza Muḥammad Yūsuf 99^a Khwājam Pādishāh’s wife | was Zulaykha Begim (may God’s light be upon her tomb). After her he married a woman called Āsān Khotirā Begim Pādishāh. Khotirā Begim bore him three children. They were named Hidāyat Allah Khwājam Pādishāh, Karāmat Allāh Khwājam Pādishāh and Qinā‘at Allāh Khwājam Pādishāh. His formal genealogy⁹⁸ is as follows: Ishān Ḥaẓrat Sayyid Muḥam-

94 That is, the month of Muḥarram, whose tenth day is the day of ‘Āshūra’.

95 *umārā*.

96 It seems likely that the name intended here is “Ilak,” a ruling title among the Qarakhanids.

97 *bözchilik qoyilghan*. The saint in question is not identified as a weaver in his widely-circulated hagiography. It is likely that the unusual identification here hints at a craft guild tradition: in East Turkistan’s craft guild manuals (*risālas*), guilds’ origins are typically traced back to particular saints who are identified as masters of the craft at hand.

98 *nisbat-i šūrī*. This term, which implies biological hereditary descent, is to be contrasted

mad son of Sayyid Nūr Allāh son of Sayyid ‘Abd Allāh Qalandar son of Sayyid Hāshīm Qalandar son of Sayyid Yūsuf Ibn Sayyid Hāshīm son of Sayyid ‘Alāw al-Dīn son of Sayyid Jalāl al-Dīn Baghdādī son of Shāh Ḥasan son of Shāh Husayn son of Sayyid Muḥammad son of Sayyid ‘Abd Allāh son of Sayyid Afzal son of Sayyid Ṭālib son of Sayyid Imām ‘Alī Musa Rīzā son of Imām Musa Kāzīm son of Imām Ja‘far Ṣādiq son of Imām Bāqir Ibn Zayn al-‘Ābidīn son of Imām Husayn son of Amīr al-Mo‘minīn ‘Alī (may God honor his countenance and those of Imām Ḥasan and Her Excellency Fāṭima), and these ones are descendents of His Excellency the Prophet.

After Satuq Bughra Khān passed from the world, Sulṭān Ḥasan Bughra Khān Ghāzī Pādishāh took his place [as the ruler of Kāshghar].

The infidels heard of Satuq Bughra Khān’s passing. Juqta Rashīd, Nukta Rashīd, and Jigalu Khalkhāl, along with thirty thousand infidel warriors, came to a mountainside in the place called Machin [and then attacked Kāshghar]. In places, the city of Kāshghar was burned and racked with famine. The Muslims there were in a hard position. They redistributed a quantity of food and water to those who most needed it, | but it was no use. In the end, all were left 99^b destitute.

Ḥasan Bughra Khān Ghāzī, along with all of his nobles and grandees and commanders, led forty thousand warriors out of the city and arranged them in their battle lines. Juqta Rashīd came forth from among the infidels. From the Muslim side, Sayyid Shāhīd Arslān Khān Pādishāh came forth, shining, to meet him. He recited an entreaty to God as he entered into battle:

We place our trust in the Lord of Heaven
And we submit at the threshold of death.
I place my trust in you, O God,
You are the Guide of all of the poor ones.⁹⁹

He entered the fray, and the right wing of the Muslim army struck at the left wing of the infidel army. The battle was so fierce that the spilled blood became

with a “spiritual” genealogy, called *nisbat-i ma’navi*, which is not necessarily hereditary in the biological sense. As discussed in the introduction, this is clearly the genealogy of the Āfāqi lineage. On both their genealogy and their spiritual descent, see Alexandre Papas, *Soufisme et politique entre Chine, Tibet et Turkestan: étude sur les Khwajas Naqshbandis du Turkestan oriental* (Paris: Librairie d’Amérique et d’Orient, Jean Maisonneuve successeur, 2005), 75; 211; 286.

99 These lines appear in a mix of Arabic and Persian, and they are slightly garbled in Jarring Prov. 413, so I have consulted the more complete rendering in Jarring Prov. 73 (f. 84^a) to assist with my translation.

a flowing river. That day, five hundred infidels were sent down to hell. From among the Muslims, Sulṭān Muḥammad, Mulla Muḥammad, Darvish Muḥammad, ‘Alī Ḥājib, Sulṭān Muḥammad, Khwāja ‘Abd Allāh ‘Alamdār, Mawlānā Mīr ‘Alī, Mawlānā Ja‘far, Sulṭān Darvish, Dhu-al-Fiḡār, and Khwāja ‘Abd al-Karīm tasted the nectar of martyrdom.

The infidels beat the drums of retreat and returned to their camp. They passed the night worrying. The next morning, while the Muslims were performing their dawn prayers, the infidels readied their battle lines. When the Muslims finished their prayers, the Pādishāh Ḥasan Bughra Khān arranged his troops in their battle array.

That day, Yūsuf Qādir Khān Ghāzī dismounted from his horse and kissed the earth, saying, | “O Great Father,¹⁰⁰ my head may be severed and my blood may flow before the saints, but for God’s sake I will look after these Muslims.” Thus he prayed, and entered the battle. Sulṭān Ḥasan Bughra Khān Ghāzī told him, “I entrust you first to God, second to Muḥammad the Chosen One, and third to Satuq Bughra Khān”—thus he gave his leave for Yūsuf Qādir Khān to enter the battle, and so that warrior joined the fray. Shining as he walked into battle, he recited some verses:

Now the time to bond with the secret has come;
To reach the Chosen One through the fortune of obedience. [...]
By love, one’s heart of silver is saved;
By alchemy it is turned to gold.

The blood spilled in this battle became a flowing river. It was like an everlasting Day of Judgment. For the infidels, it was like being enveloped in the darkness of a fissure in the earth. In the spirit of righteousness and humility, some of them turned over their goods and possessions and horses and camels to Yūsuf Qādir Khān. With reverence and respect, they returned to their homes.

It is recounted that on that day, sixty Muslims were martyred and twenty were injured. Another one hundred infidels were sent down to hell. That evening, once again, there was much rejoicing until the sun rose. The call was sounded for dawn prayers, and the Muslims gathered to perform them. The infidels likewise gathered together, arranging their battle lines. After prayer, the Muslims returned to the battlefield fully outfitted and armored. They stood in their battle array.

¹⁰⁰ padar-i buzūrgwār.

Meanwhile, in Kāshghar, Shaykh Jalāl ad-Dīn Baghdādī assigned his son Husayn Fayz Allāh Khujam | to guard the city with fifteen thousand men. 100^b Another of Jalāl al-Dīn Baghdādī's sons, Sayyid 'Alāv al-Dīn, was Sultān Ḥasan Bughra Khān's son-in-law. 'Alāv al-Dīn was likewise assigned to defend Kāshghar.

That day, Ḥasan Bughra Khān Ghāzī came to the battlefield. Nuqta Rashīd came out to meet him with his warriors in tow. Ḥasan Bughra Khān recited the noble verse, "*He is omnipotent over his slaves*,"¹⁰¹ so that Almighty God would defeat the infidels. He likewise recited the noble words: "*I put my trust in God and in God alone*." So saying, he fought the infidels in such a fierce battle that the earth and heavens trembled. The angels recited their congratulations as the infidels' blood poured out like a flood. The infidels were sunk in their own blood.

That day, the Pādishāh Ḥasan Bughra Khān Ghāzī sent fifteen thousand infidels down to hell. Several thousand others were wounded. Many infidels gave over their goods and equipment in aid of the Muslims. From among the Muslims, one hundred people were martyred.

Evening came, and the drums of retreat were sounded. The Muslims returned to their camp, where they roasted meat, ate and drank. They recited the Qur'ān and commemorated the heroism of the martyrs. They worried through the night. Dawn came, and the call was sounded for dawn prayers. The loving households¹⁰² of Muslims arose and went to perform their prayers.

As the Muslims were completing their prayers, the infidels arranged their battle lines. On this day too, Ḥasan Bughra Khān installed Yūsuf Qādir Khān in his place on the throne of Kāshghar | and went himself, shining, to the battlefield. 101^a There, he announced his name and lineage and called out, "O infidels, if you be men, then come out to the battlefield and answer my challenge!" From the infidels' ranks, Jigalu Khalkhāl Māchīn¹⁰³ the Evil One¹⁰⁴ came out to the battlefield, and the two warriors fell upon one-another.

That day, the battle was so fierce that the spilled blood became a river which flowed like a torrent. Finally, the infidels sounded the drum of retreat and went back to their camp. The Muslims too returned to camp. They washed the dust from their bodies, ate, and drank. They recited the Qur'ān in honor of the spirits

101 Q 6:61.

102 *muḥibb khānadānlar*.

103 This epithet refers to south China, but unfortunately I have been unable to find any further information to explain this figure's identification with the region.

104 *nābakār*.

of the martyrs.¹⁰⁵ That night, the Pādishāh Ḥasan Bughra Khān gathered all his commanders and advised them. Meanwhile, Yūsuf Qādir Khān Ghāzī, [sitting on the throne in Kāshghar], spent the night worrying.

Once again the call to dawn prayers was sounded, and the Muslims performed *namāz*. They recited the Qurʾān and dedicated its righteousness to the martyrs. Once again the infidels arranged their battle lines.

On this day too, the Pādishāh Ḥasan Bughra Khān went to the battlefield and announced his name and lineage. The Muslims arranged their battle-lines.

On this day too, such a battle was fought that the earth and heavens trembled. The Muslims fought with all their hearts.¹⁰⁶ They struck at the infidels and hunted them down until the infidels fled to Yangi Ḥisār.

^{101b} At that time, Ḥasan Bughra Khān Ghāzī | gathered ninety thousand warriors for Arslān Khān Ghāzī and said, “O my child, I entrust you first to Almighty God, second to Muḥammad the Chosen One, and third to Satuq Bughra Khān.” So saying, he gave him leave to enter the battle. Arslān Khān Ghāzī took these ninety thousand warriors and hunted down the infidels.

They went along fighting until they came to a place called Örtäng Qara.¹⁰⁷ Several thousand infidel warriors gathered there. A fierce battle was fought, lasting several days, and a veritable Jayhūn River of blood flowed. Neither sword nor axe had any effect on Arslān Khān Ghāzī. The infidels were astounded. Jigalu al-Khalkhāl said, “Neither sword nor axe can pass through this one! Why do they not pass through him? Whosoever can manage to injure him, or who can ascertain a way to kill him, I will give this person his weight in gold.” Thus he promised.

At that time, among the infidels, there was an old lady from Ujat. She said, “I will do it.” She fooled the Muslim soldiers with a ruse. For several days, she walked among them, serving in the kitchen¹⁰⁸ of the Pādishāh Arslān Khān Ghāzī, and no one knew anything about her. One day the Pādishāh returned from making holy war and he sat down in good cheer. He recounted some events of the battle to his comrades. The woman praised the Pādishāh, and asked, “O ruler of the world, neither sword nor axe has any effect on you. Why is that?” The Pādishāh happily replied, “Indeed, neither sword nor axe can ever

¹⁰⁵ Lit., they “offered the salt of their meal of the Qurʾān’s righteousness to the spirits of the martyrs” (*tuz-i taʾām-i qurʾānning savābini arvāḥ-i shuhadāʾgha bakhsh qildilar*).

¹⁰⁶ Lit., they “were drunk (*mast*) from their exertion.”

¹⁰⁷ The text adds at this point that there was a ceasefire concluded between the two sides (*qarār töpdī*), but the lines that follow suggest that this detail was added in error, or perhaps that the ceasefire was extremely short-lived.

¹⁰⁸ *būrchikhāna*.

pass through me. However, when I stand for dawn prayers, | my body turns to water. At that time, even a reed would cut me.” This was the explanation that the old sorceress¹⁰⁹ had been waiting for. It had been delivered directly from the jewel-scattering lips of the Pādishāh, and no one else had known this information. 102^a

The old sorceress departed from among the Muslims, and she passed on her information to Jigalu al-Khalkhāl. This infidel was pleased, and he gave the old sorceress a lot of gold.

On Thursday the Pādishāh Arslān Khān had food and drink prepared and distributed among the Muslims. Afterwards, they all recited the sacred word of the Qurʾān and honored the spirits of the martyrs with its righteousness. That day, Arslān Khān arranged ninety-thousand warriors in their battle lines. The infidels too stood in their battle array. Such a fierce battle ensued that innumerable infidels were sent down to hell. Some Muslims drank the nectar of martyrdom.

Day turned to night, the drums of retreat were sounded, and the Muslims all returned to their camp, where they ate and recited the Qurʾān, honoring the spirits of the martyrs with its righteousness. They passed the night worrying.

In the morning, the call was sounded for dawn prayers, and the Muslims went to perform *namāz*. They finished their prayers | and were given food and drink. They ate and recited the Qurʾān, honoring the spirits of the martyrs with its righteousness. Then they came out from their camp. That day too, there was a battle so fierce that it cannot be described. It was like an everlasting Day of Judgment. A river of blood was spilled. 102^b

After forty days, countless infidels had been killed, and the Muslims found many martyrs in their own ranks.

On the tenth day of the month of ‘Āshūrā’,¹¹⁰ the Muslims gathered for their dawn prayers. Line after line of them stood for *namāz*, following the Prophet’s example. As was their duty, they said “*Allāhu akbar*” and stood to pray. As always, they bent at the waist and touched their heads to their prayer-rugs. Amid the sound of sighs and anguish from the souls of the dead up in heaven, and by way of honoring the King [of the world] and everlasting Lord, the verse starting “*Verily, we have granted thee*” was in the heart of the Mullā Imām, and he recited: “*Verily we have granted thee a manifest victory.*”¹¹¹

109 *jādūg*. The usual word is *jādūgar*, so the copyist may have been in error here. I am grateful to Paolo Sartori for this observation.

110 That is, the day of ‘Āshūrā’ in the month of Muḥarram. This is the anniversary of the death of Imam Ḥusayn.

111 Q 48:1.

103^a The infidels were informed that the Muslims were at prayer, and they realized that their opportunity had come. Row by row, they formed their battle lines, and they brought the Muslims to martyrdom. And just as the Imām arrived at the verse, “*And God is sufficient as a witness, Muḥammad is the messenger of God,*”¹¹² the worst of infidels struck the Pādishāh’s blessed head with a sword and severed it from his body. | “*And to Him they shall return.*”

From the blessed head of the Pādishāh came a voice: “Well, wasn’t that a happy Mullā [who gave the sermon on this day]?” That individual’s proper name was Mullā ‘Alam, and he became known as the Happy Khwāja.¹¹³

Whosoever takes up the beggar’s staff in this world, the grave shall not be his resting-place at the end of days.¹¹⁴ The day when Arslān Khān died was like Judgment Day. The world was plunged into darkness. The earth and the heavens trembled. The Muslims were scattered in every direction. The infidels set their horses against the Pādishāh’s household, which held fast and fought, sending some infidels down to hell. In the end, the infidels gained victory and made martyrs of them.

Then Maryam Khānim entered the fray along with several of her daughters, drawing anguished sighs. They sent twenty-five infidels down to hell, but the infidels got the upper hand. Maryam looked to the ground, which split apart, and at that moment she entered the earth and disappeared. Then her daughters were martyred. “*And to him they shall return.*”

103^b The martyr Arslān Khān was a man of perfection, beauty, and strength. He led a life of steadfast asceticism and piety, and he always prayed with love in his heart. News that he had found martyrdom was received in Kāshghar with heartfelt sighs of anguish. Ḥasan Bughra Khān Ghāzī, | Isan Bughra Khān Ghāzī and Yūsuf Qādir Khān Ghāzī fainted in their grief. When they returned to consciousness, they wept and wailed for this calamity such that the earth and heavens trembled. The birds of the air and the fish of the rivers wept bitterly.

112 Q 48:28–29.

113 The idea seems to be that the Mullā was fortunate to have given the sermon on a day of such significance, and to have been reading sacred verses at the moment of the hero’s death. The word for “happy” here is “*bī-gham*,” which Shaw translates as “careless” (Shaw, *A Sketch of the Turki Language as Spoken in Eastern Turkistan [Kashghar and Yarkand]*, 99) but this translation does not align well with the evidently appreciative tone used to describe the Mullā here. This word can also be translated—indeed, more precisely—as “unafflicted,” though this strikes me as an awkwardly literal-sounding usage for the literary translation above. This Khwāja Bī-gham is probably the same one mentioned in some copies of the *tazkira* of Khwāja Muḥammad Sharīf, where his spirit is found among the ranks of great Sufi saints’ spirits (Eden, *The Life of Muhammad Sharif*, 48n134).

114 That is, whoever embarks upon the ascetic path of the dervish will be headed to heaven on Judgment Day.

Eventually the mourning ended. Two-thousand sheep and two-hundred camels were slaughtered and a meal was prepared. The people of Kāshghar assembled, great and small alike, and the ground was perfumed with the foods they were given. After the meal, the Qurʾān was recited, honoring the spirits of the martyrs with its righteousness. The herald¹¹⁵ called for the troops to gather, and so they did.

Along with their sixty-thousand warriors, Yūsuf Qādir Khān and Ḥasan Bughra Khān set their sights on the infidels. They said, “The infidels’ blood shall flow like a river, or else we shall not gain blood-vengeance for our dear one.”¹¹⁶ They went to the spot where Arslān Khān was martyred. His blessed body lay there like that of an infidel.¹¹⁷ All of the martyrs were laid out atop the ground—row after row of them. Ḥasan Bughra Khān drew sighs of anguish and fainted. He regained consciousness, but could not stand the sight before him. Every lock of Ḥasan Bughra Khān’s hair became a shining blade. He recited some verses and struck out on his own against Jigalu al-Khalkhāl’s troops.

The infidels’ blood flowed in a torrent. More infidel troops came forth from one side, while from the other side came Isan Bughra Khān and Yūsuf Qādir Khān. | They trounced the infidels, hacking them to pieces and making their blood flow like a river. Then they plundered the infidels’ goods. Juqta Rashīd, Nuqta Rashīd, and Jigalu al-Khalkhāl fled along with ten-thousand of their warriors. The Muslim army hunted them down until they reached the town called Kōkyar¹¹⁸ in Yarkand. Here, they engaged the infidels in a battle that went on unceasingly through seven days and nights. ‘Uthmān Bughra Khān, a son of the Sulṭān [Ḥasan Bughra Khān], was martyred along with sixty others.

104^a

The infidels retreated to a city in China, fighting all the way. Ḥasan Bughra Khān returned to Kāshghar and remained there. His Excellency ‘Uthmān Bughra Khān was buried. A banner was raised in his honor, *awqaf* were consecrated, a shaykh and attendant were appointed [to his newly-built shrine], and several people were made exempt from taxation.¹¹⁹ Food was prepared and distributed. Then the Qurʾān was recited along with prayers and praise, and the martyrs were honored with its righteousness.

115 *munādi*.

116 *jigarfāramning khon intiqāmini almasam*.

117 That is, it lacked a proper Muslim burial.

118 Shaw notes: “the last village on the winter route to Tibet, south of Yarkand.” Shaw, *A Sketch of the Turki Language as Spoken in Eastern Turkestan (Kashghar and Yarkand)*, 99.

119 *marfūʿ al-qalam*.

After this, Ḥasan Bughra Khān came to Yarkand and remained there. He guided its people to the faith and they became Muslims, offering up their money, their goods, their bodies and their lives. The ruler bestowed all of the alms he received upon the poor. He prayed on their behalf. All of the Muslims said “amen,” and the prayers were accepted by God. Thanks to these prayers’ blessings,¹²⁰ it is said that Yarkand will never be destroyed.

104^b Ḥasan Bughra Khān appointed ‘Abd al-Ṣammad Kāshgharī as *raʿīs* of Yarkand. After this, along with all of his troops, he found the place where ‘Alī Arslān Khān Ghāzī was martyred. | They all fell into mourning, weeping like the early spring clouds.¹²¹ Food was prepared and given to the warriors. After the meal the Qurʾān was recited, and the martyrs were honored with its righteousness. They prayed, wondering all the while: “What shall we do for the Pādishāh ‘Alī Arslān Khān Ghāzī?” Then they heard a voice from the unseen realm that said, “Bury him at the place where he was martyred.” They came before ‘Alī Arslān Khān’s corpse and saw that it had no head.

It is reported that when ‘Alī Arslān Khān’s head was severed from his body, a voice came that said, “Tie my head to my game-strap¹²² and place my sword atop my saddle.”¹²³ So they got his ample Iraqi horse and placed his blessed head with humble rectitude atop its saddle. A reed¹²⁴ emerged. It killed several infidels and disappeared.¹²⁵

105^a The following is also reported. Ḥasan Bughra Khān stood and said in amazement, “What am I to do with these martyrs?” All of the amīrs and soldiers said, “O ruler of the transient world, if you pray for these martyrs and we say ‘amen,’ perhaps the saints¹²⁶ will receive our prayers and make our hard task easy.” Ḥasan Bughra Khān bared his head, set his gaze upon the heavens, opened his hands, and prayed. The Muslims said “amen.” Scarcely had he finished his prayer when the world went dark.¹²⁷ It was as if earth and sky were indistinguishable. | Some time later, the storm settled and the world was visible again. The people looked before them and saw that sand had settled atop the mar-

120 *barakāt.*

121 *chūn abr-i nawbahār.*

122 *ghānjūrgha.*

123 *egar.*

124 *gharv.*

125 As noted in the commentary, this curious passage is perhaps intended to explain how the saint’s head ended up with a different burial-place: it has its own shrine, located in Kāshghar, while the saint’s body is buried miles away at the famous Ordām Padishah shrine.

126 *ḥazratlar.*

127 Lit., “a darkness appeared.”

tyrs, and salt had poured down atop the infidels. For this reason, they named the place Qum-i Shāhīdān (“Martyrs’ Sand”).

Food was prepared in the martyrs’ honor and distributed to the Muslims. After this, the Qur’ān was recited, and the martyrs were honored with its righteousness. Then a shaykh and caretaker were appointed [to the newly-made shrine]. Ḥasan Bughra Khān made Khwāja Nuqba Ayūb the chief¹²⁸ shaykh, appointed forty people as attendants, and made them all exempt from taxation, saying “You shall do the work of attendants.”¹²⁹ He provided a cauldron and a candle and arranged each in its proper place. He said, “Pray and praise God on behalf of ‘Alī Arslān Khān Ghāzī and all of the martyrs! Take one *mis-qāl* of gold for each quarter of the total land along the irrigation channels of the five towns [in this region],¹³⁰ consecrate those earnings as *waqf* in honor of the Pādishāh ‘Alī Arslān Khān, and let us also give *zakāt* in his honor. Pray and praise God.”

So saying, Ḥasan Bughra Khān headed toward Kāshghar along with his troops. He sat on the throne there. The people of Kāshghar mourned for ‘Alī Arslān Khān and they wept like the early spring rains. After they finished their mourning, food was prepared and distributed to all the people of Kāshghar, great and small. The Qur’ān was recited, | and the martyrs were honored with its righteousness. 105^b

It is also told that it was in the year 489 (1095–1096 A.D.),¹³¹ on the tenth day of the month of ‘Āshūrā’, that ‘Alī Arslān Khān drank the nectar of martyrdom. Ḥasan Bughra Khān made a pilgrimage¹³² to ‘Alī Arslān Khān’s burial-place. He received much charity [on behalf of the saint], set the pot¹³³ boiling, lit the lamps, asked for divine assistance¹³⁴ on behalf of the unfortunate, and prayed.

The narrator also relates that whatever need a person might have, the shrine attendants¹³⁵ would satisfy it, boiling the pot and lighting the lamps. On Judgment Day, these needy ones will be sheltered beneath the shadow of the banner of the martyrs and they will, without a doubt, be granted intercession.

¹²⁸ *ulugh*.

¹²⁹ *Jarūbkashlar*. Literally, the attendants are called the “sweepers” of the shrine, but the job of “sweeper” is better translated as “attendant” or “caretaker,” since their esteemed work involves more than basic custodial services.

¹³⁰ The towns are not specified here.

¹³¹ This is, if course, much too late. This date appears to be a simple copyists’-error.

¹³² *ziyārat*.

¹³³ *qazān*.

¹³⁴ *madad-isti‘ānat tilap*.

¹³⁵ *mujāvirlar*.

The narrator relates that Ḥasan Bughra Khān and Yūsuf Qādir Khān sat on the royal throne¹³⁶ for twelve years. In that time, if they saw or learned of any person not wearing a turban, they would drive an iron nail into that person's head.¹³⁷ There was such prosperity that no one would take even a single coin¹³⁸ for a *charak* of grain.¹³⁹

^{106^a} *The narrator relates that* these great rulers were sitting on the decorous throne when Mawlānā Sa'd ad-Dīn Kāshgharī was informed that one-hundred people came from Turkistan, led by three commanders. He passed on this information to Ḥasan Bughra Khān and Yūsuf Qādir Khān, who gave the order for the visitors to enter. | Their commanders Khwāja 'Abdallāh Turkistānī and Khwāja Abū Bakrī [*sic*] Tashkendī entered, kissed the ground in several places, and stood in a posture of humility and deference. Ḥasan Bughra Khān said, "Welcome! I hope you are not weary or hungry from your journey. How are you? You have gone to such trouble in coming all the way here!" Thus he showed courtesy and concern for the visitors.

The visitors humbled themselves and said, "O ruler of the world, the people of the province of Turkistan¹⁴⁰ have become infidels! We have come to ask for your intercession"—thus they entreated. The herald called for the soldiers to gather, and countless soldiers assembled. Ḥasan Bughra Khān appointed Ḥasan Fayz Allāh Khwājam, Khwāja Bī-Gham Khwājam, and Abū al-Qāsim Kāshgharī to command the expedition, saying "I entrust you first to almighty God, second to Muḥammad the Chosen One, and third to Satuq Bughra Khān." Ḥasan Bughra Khān headed to Turkistan along with his troops. Those brave, lion-hearted ones assembled at once, and each fought such that he melted the ice upon which their enemies stood and proved himself on the battlefield. The muscles of each were rugged like the al-Burz mountains—such soldiers and warriors were they who advanced.

^{106^b} They arrived in Turkistan. | All the people of Turkistan, great and small, submitted to Ḥasan Bughra Khān in their own manner.¹⁴¹ They came to his

¹³⁶ *takht-i khilāfat.*

¹³⁷ *Ularning zamānalarida dastār kimagan kishilarni kursalar va yā khabarini alsalar bashigha temūr mikh qaqar erdilar.*

¹³⁸ *pul.*

¹³⁹ I have seen a *charak* variously estimated at 15.5 kilograms, 82 kilograms, and 2–3 kilograms. The general sense of this sentence seems to be that food was so cheap and plentiful that it was practically free.

¹⁴⁰ From what follows, it seems that they mean the town of Turkistan (formerly called Sayram and Isfijab) in present-day Kazakhstan.

¹⁴¹ *özicha.*

dwelling-place¹⁴² and fell on their knees. Ḥasan Bughra Khān went to [the shrine of] Khwāja Aḥmad Yasavī and circumambulated it. Food and drink was prepared and distributed. The Qurʾān was recited, and the martyrs were honored with its righteousness.

Ḥasan Bughra Khān remained in that region through the summer and winter, and he subjugated all of Tashkent and Turkistan. The next year, Sulṭān Ḥasan Bughra Khān took Khwāja Aḥmad Yasavī's cloak¹⁴³ and brought Būbī Maryam Khānim along with him. They mounted up along with all of the troops. In city after city they brought people to the faith, making them enter the path of truth.

He came to Madāyīn,¹⁴⁴ where he went before Imām Nāṣir al-Dīn, Imām Qavvām al-Dīn, Imām Muʿīn al-Dīn and Imām Saʿd al-Dīn,¹⁴⁵ bearing gifts from all different lands. He passed before the Imāms one by one, greeting each and recounting the events that had taken place. They wept together like the spring rain. Then the ground was perfumed with food and drink, and after the meal the Qurʾān was recited and the martyrs were honored with its righteousness.

The Imāms resided there for several days. One day Ḥasan Bughra Khān | 107^a came before the Imāms and said, "O great ones of the world, if I wield the sword of my forebear Satuq Bughra Khān, and if I ride the path he rode, then by the mercy of the saints¹⁴⁶ I will be hopeful of victory against the infidels." Saying this, he wept. The Imāms raised their hands, bared their heads, fixed their eyes on the heavens, and prayed. Ḥasan Bughra Khān and his amirs all said "amen" and wept together. "I consecrate you first to Almighty God, second to Muḥammad the Prophet of God, and third to Imām Ḥasan and Imām Ḥusayn"—thus they concluded their prayer. Then they gave Ḥasan Bughra Khān and his troops leave to depart.

The ruler departed along with his soldiers. He went from city to city and from tribe to tribe, wielding his father's sword, walking the path he had walked, and stopping in the places he had stopped. He conquered the infidels. From the river ʿUmūn to the river Qulzūm,¹⁴⁷ Islam was illuminated by the flash of his

¹⁴² *dargāh*.

¹⁴³ *jubba*.

¹⁴⁴ Shaw writes that this city is "identified with the old city of Ctesiphon, on the Tigris." Shaw, *A Sketch of the Turki Language as Spoken in Eastern Turkistan (Kashghar and Yarkand)*, 102.

¹⁴⁵ These are the famous "Four Sacrificed Imāms" whose legend and shrine are both widely-known in East Turkistan.

¹⁴⁶ *ḥazratlar*.

¹⁴⁷ It is not clear to me where these rivers are located or what their present-day names might be.

sword. The path of Muḥammad was opened, and the religion of Islam, the faith of the Prophet, was established.

During the above events, several years passed. Finally, Ḥasan Bughra Khān resolved to return to the city of Kāshghar. News came that Kāshghar was in complete confusion.¹⁴⁸ The herald called upon the soldiers to gather, and they did. Ḥasan Bughra Khān said to Yūsuf Qādir Khān, “O my child, Go to Madāyīn and seek the aid of the Imāms.” He gave Yūsuf Qādir Khān leave to depart, and the latter went to Madāyīn. Meanwhile, Ḥasan Bughra Khān | set off for Kāshghar along with seventy thousand warriors. They traveled for several days, traversing the land, and arrived to set the city of Kāshghar aright.

They fought the infidel troops in a pitched battle. The Muslims slaughtered the infidels, and their blood flowed like the Jayhūn River. The Muslims were victorious.

The people of Kāshghar had evidently entered into the infidels’ religion. The infidels had converted them. They ate the meat of dogs and donkeys and swine. They considered every act to be permissible.¹⁴⁹ They were unrestrained in their infidelity.

Ḥasan Bughra Khān battled every day. He would slaughter the infidels, the Muslims would gain victory, and then, rejoicing, they would return to their camp. For five months, as this went on, the people of Kāshghar did not venture outside the city. These people were in a hard predicament.

One day the infidels withdrew their troops from the city and formed their battle lines. Ḥasan Bughra Khān and his soldiers formed battle lines of their own. On one side stood Isan Bughra Khān; on the other, Ḥasan Bughra Khān. From the infidels’ side, Juqta Rashīd came to the battlefield. Isan Bughra Khān came to the battlefield from the Muslims’ side. He walked out shining, announced his name and lineage, and entered the fray. He fought with a fierceness beyond the measure of praise.

Day turned to night. The Muslims returned to their camp. In the morning they formed their battle lines once more. Ḥasan Bughra Khān announced himself and came to the battlefield. Nuqta Rashīd came to the battlefield from the infidels’ side. Ḥasan Bughra Khān fought fiercely, slaughtering and slaying the infidels. The angels in heaven congratulated him. |

Day turned to night. The Muslims returned to their camp and buried the martyrs. Then they ate and recited the Qur’ān, honoring the martyrs. They wept and moaned, and then they slept. At dawn they went to perform their morning prayers. When they finished their prayers, they formed their battle lines.

¹⁴⁸ *parīshānliq.*

¹⁴⁹ *mübāḥ.*

Ḥasan Bughra Khān installed Isan Bughra Khān to rule in his place, and he walked out, shining, to the battlefield. He announced his name and his lineage and stood at the ready. From the infidels' side, the evildoer Jigalu al-Khalkhāl entered the fray. They fought and fought, and blood flowed like the Jayhūn River. Finally, the infidels fled. The Muslims trailed them and drove them to the Kusun River. They took the infidels' goods and possessions as booty, and with honor and respect¹⁵⁰ they turned back. They entered Kāshghar and encamped there.

The people of the city threw down their weapons, both large and small, hung their bows upon their necks, and fell before Ḥasan Bughra Khān. Kāshghar's *akhuns* and *ʿulamāʾ* and grandees rejoiced, and they recited verses in their happiness.¹⁵¹ Ḥasan Bughra Khān brought the people of Kāshghar into the faith. Once again they were ushered into the Muslim religion. The people of Kāshghar offered up their goods and possessions as well as their lives and their bodies | to the Pādishāh Ḥasan Bughra Khān. He divided up their charity and distributed it to the needy. After this, food was prepared and given to all the people of Kāshghar, great and small. The Qurʾān was recited, and the martyrs were honored with its righteousness. 108^b

Ḥasan Bughra Khān's ascension to the throne of Kāshghar became known even in the far reaches of the steppe, and his armies increased from day to day. From moment to moment his Sultānate grew. "Gather the troops," he ordered one day. "Give no quarter to the infidels!"¹⁵² Within three days the soldiers had gathered. He led them to the region of Yangi Ḥiṣār. The leader of the infidels led his infidel army from Altunluq Ayaghi to Ortang Qara. For several days the two sides fought their way along, until they came to the mountain of Qarʾanī. Here they continued fighting every day. The Muslims shut down the infidels.

At that time, several thousand infidels emerged from the mountains and started making martyrs of the Muslims. Spittle appeared upon Ḥasan Bughra Khān's blessed lips. It billowed up like foam on the lips of a drunken rutting camel.¹⁵³ He fought ferociously, and blood flowed like a river.

150 *ʿizzat o ābrūy birlä*. The meaning is ambiguous here; perhaps we are meant to understand that the Muslims respectfully and mercifully spared their adversaries' lives after their goods were surrendered. Another possible reading is that it was their adversaries who "turned back" from fighting, acknowledging defeat and giving over their goods "with honor and respect."

151 Lit., "In the eye of happiness (*ʿayn-i shādliqda*) they scattered these verses." Some rather prosaic verses in Persian follow in the text.

152 *kāfirlargha aman bergulik emas*.

153 *mast bughrādek burqarap*.

Finally, however, celestial destiny struck Ḥasan Bughra Khān in several places with its arrows, and he attained the martyr's rank.¹⁵⁴ *God says: "Surely we belong to God, and to Him we shall return."* Ḥasan Bughra Khān had fought with a fierceness beyond the measure of praise. He killed no end of infidels.

109^a When all of the amirs and 'ulamā' and *akhuns* and Muslim soldiers saw that the Pādishāh had become a martyr, they lost all forbearance. | They struck at the infidels so harshly that it was as if the Day of Judgment had come. They sent five or six thousand infidels to hell. That day, however, for every infidel that they killed, ten came in his place. For every ten that they killed, one hundred came in their place. The Muslims were much troubled by this profusion of infidels. But the Muslims felt such pleasure¹⁵⁵ in the performance of their duty that each became like the age's Rustam,¹⁵⁶ Narīmān's golden one.¹⁵⁷ They knew no fear or trepidation, and they carried on fighting.

The drums of retreat were sounded on the infidels' side and they made peace for the night. The Muslims too returned to their camp. After that it became known that Abū al-Muzaffar Tabrīzī and 'Abd al-Raḥman Tabrīzī had found martyrdom. That day, three people had been martyred in all. For reason of their martyrdom, these two were given the epithet "Tabrīz[i]."¹⁵⁸ That day these men went from the place of battle¹⁵⁹ to the place of peace.¹⁶⁰

The Muslims buried the martyrs and treated the wounded. They ate, and then the Qur'ān was recited, honoring the martyrs' pure souls. They passed the night worrying.

All of the commanders and amirs and 'ulamā' gathered and performed their morning prayers. When the prayers were finished, they formed their battle lines. The infidels likewise formed their battle lines. From the infidels' side, the evildoer named Jigalu Khalkhāl entered the battlefield and stood [at the ready]. From among the soldiers of Islam, Isan Bughra Khān walked to the battlefield, shining. He recited a couplet¹⁶¹ and entered the fray.

109^b Such a fierce battle was fought that the infidels' severed heads lay strewn about like the stones of the valley. Their blood became a river. | The more men the Muslims killed, the more of them appeared. They were surrounded on all

154 *daraja-yi Shāhādat.*

155 *zavq-shavq.*

156 *rustam-i zamān.*

157 Lit., his "gold ingot": "*sām-i Narīmān.*" Narīmān is the great-grandfather of Rustam in Fir-dawsī's *Shāhnāma*.

158 The word *tabrīz* means "conferring distinction."

159 *janggāh.*

160 *arāmghāh.*

161 The couplet itself has not been recorded here.

sides and sorely pressed. From that desert there was no possibility of escape. They were stuck in that place. For seven days and nights, they could not find a single drop of water. The Muslims were in a tight spot. They were dying of thirst. They prayed to Almighty God and performed devotions.

Before the death of Ḥasan Bughra Khān,¹⁶² by God's grace, two people appeared who were of pure appearance and upright disposition. One held a golden ewer filled with water and the other held a silver vessel filled with yogurt,¹⁶³ and they offered these up. The Pādishāh asked, "What kind of water is this?" They replied, "This is the water of Zamzam,"¹⁶⁴ and they presented it to him. One of these two figures was an angel, and the other was the prophet Khizr.

*They narrate that Ḥasan Bughra Khān did his ablutions with this water and then arose. He took eight steps forward,¹⁶⁵ performed two units of *namāz* in thanks, and wept. He wept like the spring rains for all of the Muslims. The tears dripping from his eyes overflowed and began pouring from the top of his head.¹⁶⁶ He praised God, and then he saw water pouring from the rocks at the place where he had made his ablutions. He planted his sacred staff there. Wherever one looked, the land became verdant. Ḥasan Bughra Khān said, "Water came to this desert by the grace of almighty God, and this place shall be our base."¹⁶⁷ He named the place "Dasht-i Gul"¹⁶⁸ and showed favor to the Muslims, saying, "Drink this water, you Muslims!" The warriors drank and sang out. All of these Muslims saw Ḥasan Bughra Khān's miracle and their pure faith was renewed several times over, and the strength of their belief increased.*

In that place called Dasht-i Gul, they battled fiercely for several days. | In the end, however, the Muslims were ruined. 110^a

The Pādishāh lost all forbearance, and he came to the battlefield, maneuvering such that the right flank of his army struck the left flank of the enemy army and the left flank of his army struck the right flank of the enemy army, and thus they wrought destruction upon the enemy.

162 The episodes which follow appear to constitute an "alternate" story of this ruler's final days, spliced into the text without a proper segue.

163 *chalabcha*.

164 Zamzam is the sacred well of Mecca, believed to have been created miraculously by God for Abraham's son, Ishmael, when the latter was suffering from thirst as a child.

165 In Islamic tradition, eight angels are said to carry God's throne in heaven (which is said to have eight gates); perhaps the eight steps are meant to evoke the ruler's awareness that he is in the presence of something angelic.

166 Lit., "The tears pouring from his eyes [he] felt from atop his head and water appeared" (*közlaridin tamgan yashlaridin bash ustindin sezip su paydā boldilar*).

167 *qarārgāh*.

168 That is, "Flower Desert."

And they also say that any person who denied or disapproved of these miracles worked by the Pādishāh Ḥasan Bughra Khān remained, without any shadow of a doubt, in error, and that this person became one of the wretched of the world as he went without faith.

And they also say that on the fourth day of the month of ‘Āshūrā’, a Wednesday, Isan Bughra Khān went forth with five thousand men to slay the infidels. The evildoer called Nukta Rashīd came with ten thousand infidels to meet them. The two armies fell upon one-another. A great battle was fought. In the end, the infidels gained victory. Isan Bughra Khān ascended to the level¹⁶⁹ of martyrdom. Seeing this, Ḥasan Bughra Khān gathered all of the amirs and ‘ulamā’. He lost all forbearance and entered the battle along with his soldiers.

They fought and fought, and a river of blood flowed. From one side, Būbī Maryam Khānim entered the battle. She sent several infidels to hell, and she herself became a martyr.

Day turned to night and the Muslims returned to their camp. They cleaned the dust from their bodies, prepared food, recited the Qur’ān and honored the virtuous martyrs with its righteousness.

The next morning, after they finished their dawn prayers, they came onto the battlefield and formed their battle lines. The infidels too stood in their battle lines. The armies fell upon one-another. The more men the Muslims killed, the more of them appeared. They were amazed. They returned to their camp saying, “What kind of fate is in store for us?” That day was the eighth day of the month of ‘Āshūrā’.

110^b The next morning the Muslims went from their dawn prayers to the battlefield. In all, there were thirty thousand warriors remaining. | That day, under the command of the Pādishāh, all of the ‘ulamā’, amirs, *ḥākims*, nobles, and notables assembled, and they wept and moaned together, saying “O Pādishāh of the world, if only our lives had been sacrificed for the sake of the saint,¹⁷⁰ for it is better for us to die than to remain living after the saint has died.” Thus they suffered and despaired as they entered the battle.

They sent several infidels to hell, but in the end, the infidels launched a counter-attack and, one by one, Muslims were made martyrs. Seeing their martyrdom, the Pādishāh lost all forbearance. He cried out “*Allāhu akbar!*” and announced himself to the infidels. He said, “Whoever knows me, knows me well, and for those who do not, I am Ḥasan Bughra Khān Ghāzī, son of Satuq Bughra Khān Ghāzī.”

169 *daraja*.

170 It is possible that Isan Bughra Khān is meant here, since Ḥasan Bughra Khān is evidently still alive.

A veritable Jayhūn River of blood flowed from the infidel warriors. The Pādishāh's sacred body was struck in several places with arrows. His blood flowed. The evildoer named Nuqta Rashīd came and severed the Pādishāh's sacred head from his body. *God says: "Surely we belong to God, and to Him we shall return."*

After Ḥasan Bughra Khān found martyrdom, the infidels made martyrs of all the Muslims. It was like Judgment Day. The world grew dark. The earth and heavens trembled. The angels of the earth and the heavens began to weep. They said, "Take Ḥasan Bughra Khān's son Isan Bughra Khān into your arms, and lay him down in such-and-such a place."

According to another narration of these events, Kāshghar was smashed by all of the infidels. The Muslims were scattered, and they fled in all directions into the desert and the wilderness. The infidels claimed the throne of Kāshghar and its royal succession.¹⁷¹ Ḥasan Bughra Khān's daughter Ḥadiya Turkan Khānim left along with several of her daughters¹⁷² for Qāyrāh Qirghī [?].¹⁷³ The infidels went there, and when seized her she prayed, "Almighty God, give me death!" So saying, she died. At that moment, the earth split apart and she entered it and disappeared. |

111^a

And they also say that after Isan Bughra Khān and Ḥasan Bughra Khān became martyrs, Yūsuf Qādir Khān Ghāzī went to Madāyīn. He was informed of the events by which his father, the leader of the *umma* and all the soldiers of Islam, had been martyred, and the hardship that had befallen him. At that time Yūsuf Qādir Khān went before the Imāms.

*And they also narrate that*¹⁷⁴ the Imāms, those excellent ones, those world-conquerors, those lords of the auspicious conjunction, those slayers of infi-

171 Literally, this line reads rather ambiguously: "The infidels gave a/their name to the *ahl-i bayt* and to their descendants." As the *ahl-i bayt/ahl al-bayt* ("people of the household") is the traditional phrase used for the family of the prophet Muḥammad, the broader suggestion here may be that the "infidels" re-cast Kāshghar as a non-Muslim city when they took control of it.

172 Or perhaps, "Along with several girls (*nechand qizlar*)."

173 I am unable to find this location or to make sense of its unusual name. Phonetically, the closest words that come to mind would be *qāyrāq* and *qirghāq*; typically, a *qāyrāq* is a grindstone, and *qirghāq* means "border" or "shore."

174 Here we can clearly see the "seams" between hagiographies of different origin: The *tazkira* of the "Four Sacrificed Imāms," in some versions, begins precisely in this way, and with a nearly identical genealogy (see, for example, Richey, "A Translation of the 'Imams of Kerīya'"). It is possible that this retinue of saintly ladies is meant to evoke the famous "Tört Qiz"—"Four Girls"—revered as saints in Khiva and elsewhere in West Turkistan (I am grateful to Paolo Sartori for noting this).

dels,¹⁷⁵ those renowned ones, are Imām Ṣāḥir ad-Dīn, Imām Nāṣir ad-Dīn, Imām Mu‘īn ad-Dīn, and Imām Qavām al-Dīn son of Imām Aftaḥ son of Imām Qāsim son of Ḥasan ‘Askārī son of Imām Muḥammad Naqī [sic] son of Imām
 111^b Taqī son of Imām Musa Riḏā son of Imām Musa Kāẓim | son of Imām Ja‘farī Ṣādiq son of Imām Muḥammadi Bāqir son of Imām Zayn al-‘Ābidīn son of Imām Husayn and [sic!] Hazrat Imām Ḥasan, [children of] ‘Alī and Fāṭima, [daughter of] Muḥammad the Chosen One.

And they narrate that in the city of Madāyīn the four Imāms were elevated by all the amirs to rule from the ornamented throne of the Sulṭānate. In the time of the Imāms, Islam was strong.¹⁷⁶ The infidels were dispersed and they fled in all directions, hiding in the desert and in the mountains.

112^a One day the Imāms were celebrating with all of their amirs | and discussing news from the region when Yūsuf Qādir Khān came into their midst, sat near the door,¹⁷⁷ and said, “O Pādishāhs, I hear that the land of Kāshghar has turned entirely to infidelity. If its conquest could not be accomplished in the time of such great, saint-like rulers as you, then I fear that it will never be accomplished. If you would permit it, I will go there with some warriors. If God grants his favor, then I will gain conquest and return to your court [to announce my victory].”¹⁷⁸ So saying, he clasped his hands and stood in an attitude of respect and humility.

Imām Nāṣir al-Dīn, the leader of the Imāms, said, “O amirs, assemble your troops and give them over to Yūsuf Qādir Khān Ghāzī. Go in haste. If any of you should be incapable of this, send us a message.” Thus they commanded, and forty thousand warriors were assembled and given over to Yūsuf Qādir Khān. He took these warriors and set off toward Kāshghar.

They traveled for several days and arrived in the territory of Kāshghar. When the people of the city saw these warriors, they were amazed and bewildered. Yūsuf Qādir Khān encamped there for several days and he delivered a message
 112^b to the people of Kāshghar. |

The message (*nāma*) was as follows:

“The letter begins ‘in the name of God,’
 The one who adorns the two mansions.

¹⁷⁵ *qātil al-kuffār*.

¹⁷⁶ *qavī*.

¹⁷⁷ Literally, “the place of low esteem (*pāyghāh*).” The idea here is that he presented himself humbly before the Imāms.

¹⁷⁸ Literally, “I will come to the court of the great ones” (*ḥazratlarining dargāhigha*). This could mean either that he will return to the Imāms’ court in Madayin bearing the good news; that he will achieve a hero’s rank with his victory; or that he will re-enter the court of Kāshghar, which had previously been occupied by Muslim rulers.

I am Yūsuf Qādir Khān Ghāzī. With the permission of the four Imāms, led by Imām Nāṣir al-Dīn, I have come from Māwarā' al-Nahr with forty thousand warriors. I intend to conquer Kāshghar. If you profess your faith, then Almighty God and all the saints will favor you. But if you do not profess the faith, would you be made Muslims by the strike of the sword?"¹⁷⁹ Thus he concluded his message and sent it off along with his greetings.

The people of Kāshghar considered the message and they were saddened. They said, "If we do not enter the faith, the city will be ruined"—thus they contemplated their predicament. In the end, they accepted the message's counsel, with one reservation: "we shall enter the faith if bidden by descendants of the Prophet."¹⁸⁰ At this, the envoy left and informed Yūsuf Qādir Khān that the people of Kāshghar would enter the faith [under those conditions alone], and that [if those conditions were met,] there would be no fighting.

Yūsuf Qādir Khān sent a message to the Imāms saying, "O great Pādishāhs, I came to the land of Kāshghar and sent a message to its people, saying, 'Enter the faith.' The people of Kāshghar said, 'If [bidden to do so by] descendants [of the Prophet Muḥammad], we shall enter the faith.' I stand ready for war. But if your sacred footsteps should come to this land, then the people of Kāshghar | will become Muslims without any need for the strike of the sword and without a battle." He sent off this message.

113^a

They narrate that the Imāms had gone out on a three-month excursion. Yūsuf Qādir Khān's letter was brought to them. The Imāms saw this letter and said, "O companions, a letter has arrived from Kāshghar. We shall go there to conquer the infidels. If you wish to come along, then come, and we will reveal Islam to them." Rather than returning from their excursion, the Imāms made a pilgrimage to the sacred tomb of the saint.¹⁸¹ They asked for advice and aid there, and they received the omen¹⁸² that they would conquer the land of Kāshghar, [but] that they themselves would drink the nectar of martyrdom. They rejoiced at this and headed toward Kāshghar. They sent people as envoys to the court, [summoning soldiers to join them].¹⁸³ They ordered: "Hurry up and follow us!"

179 *be-zarb-i shamshir musulmān qilgumidur.*

180 Literally, "if a line of descent should exist" (*agar naṣl-avlād bolsa*). This section is ambiguously-worded; it appears that the inhabitants are willing to convert, but only if they could connect in some way to direct descendants of Muḥammad, as the Four Imāms were said to be.

181 The saint is not specified here.

182 *bashārat.*

183 Literally, the "*ahl-i bayt* and the Sultanate and the kingship."

113^b The Imāms arrived at Andijan Mountain several days later. Innumerable soldiers went out to join them. For every ten people under their dominion they counted one grain.¹⁸⁴ One *charak* of grains was raised in all, | meaning that there were one hundred thousand people altogether.¹⁸⁵ The Imāms said, “Many soldiers have come. There are those who come under their own inclination¹⁸⁶ and there are those who come because they were forced.¹⁸⁷ Send all these soldiers back home! Our legacy shall be that we were the ones to reveal Islam. We will go only with our retainers. If God should bestow his grace and if the Prophet Muḥammad should aid us, then we shall spread Islam.” Thus they commanded.

114^a When the soldiers heard this command, they gathered together and threw themselves at the feet of the Imāms, weeping and saying, “O great ones, if we had one thousand lives, we would sacrifice them for you. We came here following your golden banner. Our wish is this: that we should lay the world at your feet. We will never turn back. On Judgment Day, in the presence of the Noblest One, we will not be ashamed.” |

This inspired the Imāms’ love and kindness, and they said, “O Muslims, if this is so, then say ‘amen’ as we pray.” So saying, the Imāms bared their heads,¹⁸⁸ turned their faces toward Mecca, fixed their blessed eyes on the heavens, and prayed. Their prayer was received. The Muslims looked up and saw the throne of God.¹⁸⁹ They looked beneath the throne and saw the moon. They were heartened.¹⁹⁰

It is recounted that Yūsuf Qādir Khān sent his letter to the Imāms and waited in expectation of their reply. He said to himself, “Will the Imāms come?” Suddenly, dust appeared from the direction of Andijan Mountain. A banner was waving amid the dust. He saw this white banner emerge, and it represented one thousand warriors. Yūsuf Qādir Khān saw the hero Sultān Qasīm Ushī in

184 The word here is *nukhōd*, which is a unit of weight equal, apparently, to 1/24th of a mithcal or 1/5th of a gram. Apparently they are using an efficient weight measurement system to count the soldiers.

185 The idea seems to be that there were 100,000 people in the army that came to fight for the Imams, but it may also be that there were 100,000 people altogether in the Imams’ domains from whom contributions to the war effort were extracted.

186 *öz mayli bilä*.

187 *siyāsat bilä*—the phrase implies “under duress.”

188 The text reads *bashlari achip*—they “opened their heads.” The correct reading here may be, rather, that they opened their minds.

189 *musulmānlar ustun baqtilar ‘arshni kördilar*.

190 This unusual passage is challenging to translate; the idea seems to be that the soldiers were emboldened by the miraculous appearance of the shining throne, which appears to have been glowing in the night sky.

their midst. He passed before Yūsuf Qādir Khān five times. He was riding an Iraqi charger, and he had a sword | strapped across his breast.¹⁹¹ He was wearing a red caftan and a bejeweled crown. He exuded bravery and courage. He had come, in his greatness, to conquer the land of Kāshghar. 114^b

He and Yūsuf Qādir Khān saw one another, and the latter said, “O prince, where are the Imāms?” Shāh Qasīm Ushī replied, “The Imāms are on their way, and they are now encamped at Andijan Mountain. They have sent me here, saying, ‘Go ahead of us and give word to Yūsuf Qādir Khān that we are coming.’” Yūsuf Qādir Khān rejoiced and brought Shāh Qasīm and the soldiers into his camp, where they all celebrated together.

Yūsuf Qādir Khān said, “If only I could go before the Imāms!” At that moment, dust appeared once more from the direction of Andijan Mountain. The dust settled, and in its midst four white banners were waving. These four banners represented four thousand warriors. The warriors’ | commanders were Sulṭān Maṣṣūr Ushī, Khwāja Saʿīd Ushī and Khwāja ʿAzīz Ushī, who arrived cloaked royally in righteousness, riding Iraqi horses. Each had a sword strapped across his breast, and emanated bravery and courage. Yūsuf Qādir Khān went forth to see them. They brought him greetings and good tidings from the Imāms. Yūsuf Qādir Khān bowed, and showed them into his camp. Day turned to night. 115^a

At mid-morning, dust appeared once more from the direction of Andijan Mountain. The dust settled and from its midst nine white banners appeared. They represented nine thousand warriors. The commanders of these warriors came forth, and they were Sulṭān Sanjarī Kāsānī,¹⁹² Sulṭān Ismaʿīl Kāsānī, Sulṭān Haydar Kāsānī, Khwāja Ḥusayn Kāsānī, and Khwāja Sulaymān Kāsānī.¹⁹³ All were cloaked royally in righteousness, banners upraised. They carried daggers and swords and rifles¹⁹⁴ and arrows. | Their soldiers were dressed in green caftans, some drunk and some sober.¹⁹⁵ Yūsuf Qādir Khān saw them and went forth to greet them. They met one another and all agreed to rest. Yūsuf Qādir Khān brought them into [his camp near] the city. Day turned to night. 115^b

At dawn, dust appeared once more. From the midst of the dust, twelve banners appeared. They represented twelve-thousand warriors. The commanders

191 *hamāyil*.

192 The Kāsānī lineage here is that of Aḥmed Kāsānī Dahbīdī, A.K.A. Makhdūm-i Aʿzam (on whom see the introduction).

193 The other four commanders implied by the text go unmentioned here, though they are listed in the version translated by Brian Richey: “A Translation of ‘The Imams of Keriya,’” 8.

194 *multiq*.

195 *gāhī mast gāhī hūshyār*.

of these warriors came forth, and they were Sulṭān Abū al-Muẓaffar Khwārazmī, Sulṭān Qasīm Khwārazmī, Khwāja Jaʿfar Khwārazmī, Khwāja Muslim Khwārazmī, and Khwāja Kuchak Khwārazmī. They rode Iraqi horses. All were cloaked royally in righteousness, and they emanated bravery and heroism as they came forth. Yūsuf Qādir Khān saw them and went forth to greet them. They met one another and all agreed to rest. Yūsuf Qādir Khān brought them into his camp near the city. Day turned to night.

- 116^a At dawn, | dust appeared once more. In the midst of the dust, banners were waving. Yūsuf Qādir Khān saw seventeen banners in all. These represented thirty-six thousand warriors. These troops' commanders came forth, and they were Sulṭān Shaykh Jalāl al-Dīn Baghdādī, Sulṭān Khayāl al-Dīn Baghdādī, Sulṭān [ʿAlāv] al-Dīn Baghdādī, Sultan Shams al-Dīn Baghdādī, Sulṭān Saʿīd Baghdādī, Sulṭān Ḥasan Baghdādī, Sulṭān Maḥmūd Baghdādī, Sulṭān Ṭāhir Baghdādī, and Sulṭān Khwāja Nāṣir Baghdādī. Their *begs*¹⁹⁶ were arranged before them, emanating courage. The earth and heavens shook from their horses' voices. They were dressed in red caftans. [...] Yūsuf Qādir Khān saw their grandeur and concluded that these were the great Imāms. He dismounted and rushed over to them. He saw that [their leader] seemed to be Jalāl al-Dīn Baghdādī. Yūsuf Qādir Khān greeted him with deference and humility. Jalāl al-Dīn Baghdādī received his greeting and asked, "Are you doing well? How are you?"
- 116^b Yūsuf Qādir Khān bowed | and put out his hands in greeting, saying, "Praise God that I have been honored with [the sight of] your beauty." He stood there in an attitude of deference, and then showed him to his camp near the city. Day turned to night.

At dawn, the dust appeared again. In the midst of the dust, banners were waving. Twenty-five banners emerged. They represented forty thousand warriors [...]. These Pādishāhs of the world, these slayers of infidels—that is, Imām Nāṣir al-Dīn, Imām Muʿīn al-Dīn, Imām Ḥāshim ad-Dīn, and Imām Qavvām al-Dīn—rode Iraqi horses, wore black caftans, and had Egyptian swords strapped across their breasts. Before them and behind them were devoted young warriors who wore conical felt caps.¹⁹⁷ At the Imāms' right hand were forty-thousand white-turbaned scholars who read the *sūrat* al-Ṭāha, and at their left hand were forty-thousand more white-turbaned scholars who read the *sūrat* al-Fātiḥa.¹⁹⁸ The princes with their forty-thousand warriors showed their loyalty to the Imāms. The earth and heavens shook.

196 It is difficult to translate this word, which suggests princes, commanders, or chieftains depending on the context.

197 *taj*.

198 al-Ṭāha is the 20th *surah* of the Qurʾān; al-Fātiḥa is the first.

Yūsuf Qādir Khān | saw the Imāms and shouted out, crying, “O people of Kāshghar, the Pādishāhs of the world, those slayers of infidels, those Lords of the Auspicious Conjunction¹⁹⁹ have come. If you do not come out before us and enter the faith, you will all be forfeiting your lives. I am warning you!” 117^a

So saying, he went off toward the Imāms. He drew near, dismounted, and hurried over [to them]. He greeted them with profound humility.²⁰⁰ The Imāms received his greeting and said, “O Yūsuf Qādir Khān Ghāzī, how are you?” Yūsuf Qādir Khān replied, “Praise God, I have been honored with your blessed beauty—how else should I be but overjoyed?” So saying, he stood before them. Then the people of Kāshghar, great and small, gathered together with their bows hung upon their necks.²⁰¹ They brought many presents with them as well and stood before the Imāms, greeting them with great humbleness.

The Imāms did not return their greeting, asking instead, “Are you infidels or Muslims?” Yūsuf Qādir Khān Ghāzī | said, “These are the people of Kāshghar, and they have come so that they may enter the faith and become Muslims.” The Imāms said, “O Yūsuf Qādir Khān, ask these people if they will declare the faith of their own accord²⁰² or if they shall be forced.”²⁰³ Yūsuf Qādir Khān asked, “O people, what will be your reason for entering the faith?” 117^b

The people of Kāshghar said, “We have longed for this opportunity and intend to become Muslims.” The Imāms heard these words and asked them to profess their faith. The people did so and became Muslims. The Imāms prayed, and all the people said Amen. These people found the right path all by themselves and reached spiritual perfection.²⁰⁴ The Imāms congratulated them.

After this, all the people, great and small, entered Kāshghar and celebrated after their own fashion. The people of Kāshghar served the Imāms for several days. Then the Imāms made Yūsuf Qādir Khān the Pādishāh of Kāshghar, saying, “O Yūsuf Qādir Khān, in that place where we shall drink the nectar of martyrdom, do not let our bodies lie there in the dust. Light the candles and

199 *ṣāhib qirān*. This title, which literally refers to birth during the “auspicious conjunction” (according to classical Eurasian astrology) of Jupiter and Venus, is most closely associated with Timur (Tamerlane), but many other esteemed Central and South Asian figures received this honorific as well, and it appears to have its roots in pre-Islamic Iran. See Nain-deep Singh Chann, “Lord of the Auspicious Conjunction: Origins of the *Sāhib-Qirān*,” *Iran and the Caucasus* 13/1 (2009), 93–110.

200 Literally, “with one hundred thousand deferences and humblenesses.”

201 This is typically a sign of deference and submission in Central Asian texts from this period.

202 *öz maylı bilä*.

203 *siyāsat bilä*.

204 Literally, they “discovered the information from their essence and found perfection” (*öz vujūdlaridin khabar tafīp kamāligha yettilar*). The idea here is that they converted voluntarily.

118^a make our cauldron boil. Pray to God and praise Him on our behalf. | Appoint a shaykh and attendant to our shrine.” Thus they made their will known and set off for Yarkand.

In Yarkand four or five hundred people were decamped at the place called Yār-Köcha. They were minding their livestock and trading with one-another. These people had heard that the Imāms had come from Māwarā’ al-Nahr with one hundred thousand soldiers, had conquered the land of Kāshghar, had made Muslims of its people, and now had come to Yarkand. Thus the people of Yarkand were given to understand the situation. So they assembled and went before the Imāms in order to enter the faith and become Muslims.

They greeted the Imāms from across the road. The Imāms asked, “What people are you?” They replied, “We are the people of the Tatar lands.²⁰⁵ We have longed for the descendants of the Prophet, and we came so that we might declare our faith and become Muslims.” The Imāms summoned them into the faith, and they declared their devotion and became Muslims. The Imāms bared their heads and feet, and they prayed. The Muslims said “amen.”

After this, the Imāms entered the Tatar lands in order to have their companion buried. They made a dwelling-place²⁰⁶ and encamped there. The people
118^b brought gifts. The Imāms’ magnanimity poured forth | and they prayed once more. They said, “This seems like a good place. This will be the capital of the land of Kāshghar. Our gaze has fallen upon this place. The gazes of all the prophets and saints as well as of the prophet Khizr have likewise fallen upon it. Our ancestor the Prophet Muḥammad’s miracles became manifest here.” Saying this, they bid the people farewell and headed off toward Māchīn.

Several years later, the miracles of the Seven Muḥammads descended from the fourth heaven and were received upon the face of the earth. [They were buried in Yarkand, and] at their blessed heads was planted the staff of the Turks.²⁰⁷ The Prophet made God’s staff bloom in that place.

It is recounted that the Imāms went off toward Māchīn. On the road they came upon several different towns. All of their residents became Muslims. But in one town the people fled and remained in error. In another town, the people would not come out and meet the Imāms. They all stayed behind and did not join the Imāms.

It is recounted that Imām Muḥammad Shākir Pādishāh went out with several thousand people into the desert. The infidels Juqta Rashīd and Nuqta Rashīd

205 *tatar zamīn*.

206 The text reads simply “a house” (*öy*), but the Imams appear to be establishing a shrine here at the site of a buried saint—a common motif in East Turkistani hagiographies.

207 *‘aşa-yi türk*.

were ruling Māchīn. They heard the news of Muḥammad Shākīr's presence nearby and in the midst of that desert they attacked. Imām Shākīr did not see it coming. The infidels went out to meet him. | They engaged him in battle, and Muḥammad Shākīr Pādishāh was martyred. *God says: "Surely we belong to God, and to Him we shall return."* Muḥammad Shākīr Pādishāh's soldiers killed five hundred infidels. 119^a

The Imāms arrived. They buried Imām Shākīr Pādishāh in that desert. They finished their mourning and then continued toward Māchīn. When they arrived, they descended upon the city.²⁰⁸ The infidels saw the warriors and were astounded. But Nukta Rashīd and Juqta Rashīd had a sorcerer.²⁰⁹ The sorcerer said: "O Pādishāh, why are you so agitated? Can they take the city only if they can see it, or can they take it even if they cannot see it?" Juqta Rashīd said, "O vizier, what kind of talk is this? The city is perfectly visible." The sorcerer said, "For as long as these warriors stand before the town, I will conceal it from them." Juqta Rashīd bowed to the sorcerer and all of the infidels were greatly pleased. They rejoiced.

At dawn, when the Imāms had finished their prayers, they said, "O companions, have an envoy enter the city to find out if the people will become Muslims or not. | If they will not become Muslims, let us do battle." The envoy was told: "Enter the city and say that those who have come are the descendants of the Prophet Muḥammad. Their blessed names are Imām Nāṣir al-Dīn, Imām Mu'īn al-Dīn, Imām Zahr al-Dīn, and Imām Qavvām al-Dīn. They went from Madāyīn with one hundred and fifty thousand troops to conquer the land of Kāshghar. After that, they conquered the Tatar lands. After that, they came here in order to conquer Māchīn. Tell these infidels to hang their bows on their necks. They should come out before us and enter the faith. If they do not enter the faith, then—God willing—from among those infidels led by Juqta Rashīd and Nuqta Rashīd, all the leaders will be killed and the children taken captive. The city will be destroyed."²¹⁰ 119^b

The envoy entered the city and narrated to one infidel after another that which the Imāms had said. The earth split apart and the world went dark for those infidels. They thought to themselves, "If we do battle, what will be the result?" They went in to see Juqta Rashīd,²¹¹ saying, "O Pādishāh, this is our situation. Much trouble has befallen us." | Juqta Rashīd went to the sorcerer and 120^a

208 The name of the city in question is not given; we might imagine it as Khotan.

209 *sāhīr*.

210 In the text this threat is phrased as a question—something like, "Is it not so that ...?"

211 The text has "the sorcerer" here, but it is clear in the lines that follow that the people brought their concern before Juqta Rashīd.

said, "O vizier, an envoy has entered the city from the army that has come here." He reported the envoy's words.

The sorcerer said, "O my Pādishāh, you must reply to the envoy as follows: we shall fight, and they shall never make us turn from our religion. You must send the envoy back with this message and have my forty-one disciples erect a green²¹² tent atop the palace. There, I will work my sorcery." So Juqta Rashīd turned back the envoy, saying "We will not become Muslims."

Then Juqta Rashīd had a yellow²¹³ tent built atop the palace. The forty-one disciples went in it with the sorcerer, whose name was Shamʿān, and worked their sorcery.

It is recounted that the envoy left the city and he came once more before the Imāms. He reported in detail the infidels' words. The Imāms became enraged and ordered that Sulṭān Shāh Qāsim Ushī enter the battle along with his warriors; that Abū al-Muzaffar Khārezmī enter the battle along with his warriors, and that Sulṭān Sanjarī Kāsānī enter the battle along with his warriors. These champions beat the kettledrums and played the nay and sounded the war-music. They mounted their Iraqi horses, | took their swords in hand, and donned their kingly garments. The earth and heavens trembled. Drunk with their fervor, they stood ready for battle.

Suddenly, the city disappeared. The Imāms were astonished. They realized that the sorcerer had worked magic. The Imāms performed devotions to the spirits of the saints, and the city became visible once more. The champions set their horses upon the city, and once again it disappeared.

Morning came, and the Imāms occupied themselves with prayer. The city became visible again, and once more they beat the war drums. They set their horses upon the city, and once again it disappeared.

Their siege continued in this manner for forty years, and Māchīn went to ruin from within. Finally, one night, Nuqta Rashīd and Juqta Rashīd fled. Several Muslim young men approached the city slowly in order to do battle, and this time it did not disappear. As they came toward the city, they saw only a few people around. They drew closer. They seized an infidel and he explained what had happened to the city, saying, "O Pādishāhs, infidels worked magic upon the city and made it disappear. O Khwājas, the infidels named Juqta Rashīd | and Nuqta Rashīd fled along with several thousand troops. Now the sorcerers are gone, and that is why the city has not disappeared. Now let me go—there are many other unfortunates just like me whom you can talk to."

212 *Zangar*. "Green" was probably written in error, as the tent later and in other copies appears to be yellow.

213 *yashil*.

They did not agree to release him. Instead, they took him before the Imāms. The Imāms said, "O infidel, speak the profession of faith!" The infidel spoke the profession of faith and became a Muslim. After this the Imāms said, "Sir, how many people remain in the city? How many went with Juqta Rashīd and Nuqta Rashīd when they fled?" The man replied, "O my Pādishāhs, in the city of Māchīn there were twenty-four thousand people. Twelve thousand joined Juqta Rashīd and Nuqta Rashīd. They have all left. Jigalu Khalkhāl rules over another twelve thousand of them. These ones remain under his rule, but Khalkhāl is weak."

The Imāms said, "Sir, will these people become Muslims or will they do battle with us?" The man said, "O my Pādishāh, I do not know." The Imāms said to their followers, | "Have a man enter the city and get us an answer. Send him to the city and have him get to work right away." 121^b

At that time there was a warrior named Qayṭūs Maghrebī. He said, "If it is commanded of me, I will enter the city. If the people there become Muslims, then I will lead them out to join us. If they will not become Muslims then I will do battle with them. I will let them know their options."²¹⁴ The Imāms said, "Enter the city."

Qayṭūs Maghrebī went into the city, following the captured person who had become a Muslim, and he entered Khalkhāl's residence. Khalkhāl saw him and asked, "Where did you come from?" Qayṭūs Maghrebī told him, "The Pādishāhs of all the climes of the world have sent me before you, ordering that all the people of this city should come before me and become Muslims. If they do not become Muslims, then I am to seize them and take them out [of the city]." The world split apart and became dark for Khalkhāl. He said, "What kind of talk is this? Seize him!"

On all sides, Khalkhāl's champions reached for him as they attacked. Qayṭūs Maghrebī shouted out, "*Allahu akbar!* Whoever knows me, knows me well, and let there be no one who does not know that I am Qayṭūs Maghrebī, servant of the Prophet's descendants." He took a dagger in hand and cut to pieces seven champions who were standing around Khalkhāl. Khalkhāl screamed, "Seize this uncouth one!" | His warriors attacked Qayṭūs Maghrebī from all sides, but they could not seize him. Qayṭūs Maghrebī took up a sword from Khalkhāl's house and fought his way out. Again he shouted: "*Allāhu akbar!* My life is a sacrifice for Imām Nāṣir al-Dīn! I am Qayṭūs Maghrebī, servant of the Prophet's descendants!" He struck at the infidel warriors. 122^a

²¹⁴ Literally, "From this I will know what to do."

Meanwhile, the Imāms gave a command to Shāh Qāsim Ushī, saying, “Go and assist that crazy one,²¹⁵ Qaytūs Maghrebī!” Moments later, Shāh Qāsim Ushī arrived in the city with one-hundred other warriors. They saw that the city’s heavy gate was closed, and that there was much commotion within. The men chopped the gate to pieces and entered the city.

From another side, Shāh Yemenī Maghrebī, Qaytūs Maghrebī’s brother, who had gotten the news of his brother’s predicament, entered the city with seven hundred champions and laid waste to the enemy.

From another side, a warrior named Sa’īd Qūmī entered the city with five hundred warriors. They fought so fiercely that five-hundred of Khalkhāl’s renowned champions were sent down to hell.

122^b After this, the leaders of the populace were brought into the faith and became Muslims. [But many of the people remained outside the faith, and Qaytūs Maghrebī grew impatient.] Shāh Qāsim Ushī | said to Qaytūs Maghrebī, “O Qaytūs, have patience! Taking life is easy; giving life is hard. Perhaps they will become Muslims. If they do not become Muslims, we will resume fighting.”

With that, Shāh Qāsim Ushī beat the drums of retreat and returned before the Imāms. The Imāms asked, “O Sulṭān Shāh Qāsim Ushī, how many people have become martyrs? How many warriors remain? How many infidels have died?” Shāh Qāsim Ushī said, “two-hundred unfortunates have become martyrs. Five-hundred and sixty infidels have died.”

At that same moment, Khalkhāl and the leaders of the city hung their bows on their necks and went out from the city. They threw themselves at the Imāms’ feet. The Imāms spoke the profession of faith and all of the people repeated it, saying “*There is no God but God and Muḥammad is his Messenger.*” Thus they became Muslims.²¹⁶

123^a In the morning, after the Imāms finished their prayers, Khalkhāl and several other people brought out gifts and set them before the Imāms. They said | “O my Pādishāhs, there is a town called Ujat, and its people claim to be Muslims²¹⁷ but in their religion they remain infidels. Send someone after Juqta Rashīd and Nukta Rashīd”—thus they requested.²¹⁸

215 *divāna*.

216 In some versions, the Imams appoint Khalkhāl as ruler of the city; see Richey, “A Translation of ‘The Imams of Keriya,’” 16.

217 Lit., “In their tongue they are Muslims” (*ular tilida musulmān bolup*). The rest of the sentence is garbled in the manuscript; the translation is my best guess.

218 These lines are rather vague. Perhaps the idea is that the enemy commanders are headed to Ujat.

The Imāms called for their horses and set off toward the mountains in pursuit of the infidels Juqta Rashīd and Nuqta Rashīd. One of the Imāms picked up a stone and they all tossed it among themselves, from one to the other, as they traveled along. Suddenly the stone fell to the ground. One of them picked it up and said that the place where it fell was a dear²¹⁹ place.

After that they traveled several farsangs²²⁰ down the road. They saw that an infidel was approaching. He had hung some old, coarse shoes on a skinny camel. He saw the Imāms and threw himself at their feet. The Imāms asked, "O infidel, where do you come from?" He replied, "O my Pādishāhs, I am from among Juqta Rashīd's people. I did not go with them, but rather turned back and came [here]. Now my shoes are worn out and my camel is starving. That is how I have arrived here." They saw that this was untrue. "You are lying!" They said, and they made stones rain down upon him. |

123^b

After that, they traversed the land and tracked down the infidels. They came to a flowing stream. Nearby, the infidels had constructed a citadel of hard stone, and the Muslim warriors could not penetrate it. Eventually the Imāms advised, "If we manage to cut off their water-supply, then we will capture them." One warrior went and caught an informant and brought him back, and all of the other warriors rejoiced. They asked this infidel what to do about the water. He had no choice but to tell them that the infidels draw their water from the bottom of the river by means of a copper pipe. "If you find the mouth of that pipe and block it up, it will be easy to capture the infidels," he said.

At that moment the Imām touched his blessed tresses to the ground, and a tree appeared in that very spot. Leaves and fruits came forth. The tree was nicely laden with apples, and they took some of these fruits and threw them in the river. These apples floated down the river until they stopped at some place. They realized that the mouth of the copper pipe must be there, and they went and blocked it up. After that, several days passed without fighting. Each day, the sound of drums would issue from the citadel.

One morning at first light, the Imāms said, "O companions, we perceive the scent of love²²¹ coming from the south. Let us go after this scent. Who could it be?" So saying, they mounted up | and went to the south. They traversed the land and came to the place²²² of the Mahdī of the End of Times,²²³ and they performed devotions there. They recited this couplet: "The greatest pain is the

124^a

219 'azīz. This phrase, in this context, unambiguously refers to a place where saints are buried.

220 One farsang is roughly six kilometers.

221 In MS ZXY f. 91 they perceive the "scent of a dear brother" (*barādar-i 'azīzī*).

222 *manzīl*.

223 That is, Muḥammad Ibn Ḥasan al-Mahdī, whom Twelver Shī'ites regard as the last Imām,

pain of separation [...].”²²⁴ Then the spirit of Imām Mahdī of the End of Times appeared and said, “O companions, thank you. But I do not have permission to help you. I cannot help you.” They all prayed. The Mahdī said, “I will meditate²²⁵ on this, however, and pray that your labors will come to fruition.” They bid one-another farewell.

After that, the Imāms traveled north, and they reached the place²²⁶ of Ja‘far Ṭayrān. They meditated there, and his spirit appeared. The Imāms said, “O brother, who are you?” He said, “I am Imām Ja‘farī [*sic*] Ṭayrān. I was the bannerman²²⁷ of the Prophet. I became a martyr at the Battle of Uḥud.²²⁸ I took my head in my hands, took to the skies, came to this land and made my home here. I came here for this reason: one day the Prophet | decided, in his kindness, that one of our descendants would come to the land of Kāshghar and conquer it. I said I would assist in this effort, and so I came here and made this my home.” Thus he answered them, and he also said: “Thank you! I will help you. Your resting-place too will be right here in this land.” He disappeared, and the Imāms sighed. They consecrated and planted a banner there for him, prayed and praised God, and then departed.

It is recounted that the soldiers saw the Imāms, congratulated them, and said, “O my Pādishāhs, every day since you great ones departed, the sound of drums had been issuing from the citadel. One day several young men went out to besiege the infidels and found that they had all fled. They had bound a drum to the tail of a camel and spurred it to trot along. The swaying tail had been sounding the drum.” The Imāms gave a command to Shāh Qāsim Ushī: “Set out after the infidels, but do not attack them until we arrive. We will come and join the battle.”

^{125^a} Shāh Qāsim Ushī, along with his warriors, | set out on the trail of the infidels. But the infidels hid in some unknown place [and waited there in ambush]. Then those infidels assembled for battle and made a martyr of Shāh Qāsim Ushī. *God says: “And surely we belong to God and to him we shall return.”*

When the Imāms arrived, they saw that Shāh Qāsim Ushī had been made a martyr. Their warriors were drunken and insensible in their despair, and they

currently in occultation, who will someday return (along with Jesus) to bring justice to the world.

²²⁴ I am unable to make sense of the second hemistich.

²²⁵ *tavajjuh*.

²²⁶ *manzīl*.

²²⁷ *‘alam-dār*.

²²⁸ This was a battle between a group of Muslims from Medina, led by the Prophet Muḥammad, and an army from their former home of Mecca. The Muslim combatants were forced to retreat and Muḥammad himself is said to have been injured in the fighting.

went forth to do battle with the infidels. The Imāms were deeply distressed. They buried Shāh Qāsim Ushī on the spot. When they had finished mourning, they said, “O companions, we too shall drink the nectar of martyrdom in this place. We can see this land sunk in blood.”

Then they went off in the direction of the infidels, dismounting when they arrived at a fitting place. That night, they performed devotions to the spirits of the saints. They witnessed a prophecy from all of the saints’ spirits, which said that their work was now upon them.

At dawn, the believers prepared their breakfast. It was not yet ready by the time the Imāms had finished their prayers. The infidels came near, forming their battle lines. | The Imāms said, “What kind of food are the infidels making?²²⁹ Go and find out.” That day, such a fierce battle was fought that many Muslims were martyred. The infidels’ heads lay strewn about like the stones of the valley. The blood was a river; it reached the height of the horses’ stirrups.

125^b

Day became night. The drum of retreat was played, and all of the soldiers returned to their camps. In the morning it became known that the infidels were making bread soup.²³⁰ The Imāms commanded, “Make porridge.”²³¹ Their bread soup won’t cool off anytime soon.” That day they prepared their meal before the infidels had prepared theirs. Before the infidels had readied themselves, the Muslims formed their battle-lines. That day Shāh Yemenī Maghrebi, fighting along with Qaytūs Maghrebi’s warriors, did battle with the infidels. Such a fierce battle was fought that many Muslims were martyred. The infidels’ heads lay strewn about like the stones of the valley.

Day became night. The drum of retreat was sounded and the Muslims went back to their camp. That night, two dogs appeared and walked among the soldiers. One of the blessed Imāms took an arrow in hand and, just as he was about to shoot one of the dogs, another Imām said, “O brother, they may be only dogs, but take it easy! | Let them go free.” But the dogs were really spies. The spies had skinned dogs and put on the skins, so that they took on the appearance of dogs. That night, they came and put sand in the warriors’ rifles, chewed up their muzzles, ate the sheaths of the swords, cut the bowstrings of their crossbows, cut their stirrups, and left.

126^a

At dawn the Imāms stood for their prayers as the infidels formed battle-lines. ‘Abd Allāh ‘Allām was leading the prayers, and the Imāms stood for them along with one-hundred seventy [rows of] people. As ‘Abd Allāh ‘Allām recited the

229 *nechuk ash etip?* This surprising inquiry is explained by the events which follow.

230 *umāch*. This is evidently a kind of soup made with crumbled bread.

231 *ḥarīsa ash*.

the *fātiḥa*, the surah *al-Baqarah* came into his mind.²³² After that the surah *al-Taha* came into his mind. As these morning prayers were drawing to a close, the infidels made martyrs of many Muslims. Where there had once been one-hundred seventy rows of people to greet the Imāms on their right hand side, three rows remained. On their left hand side, half the rows of people remained. The Imāms finished their prayers and swore an oath that they would make the infidels' blood flow like a river, and that their blood would rise to the height of their horses' stirrups. |

126^b

With this oath they ordered the horses to be readied. But they saw that they had no stirrups, that their swords' sheaths were chewed up, that their crossbows were cut, and that their muzzles' barrels had been gnawed upon. The Imāms mounted their horses. That day the angels in heaven looked down upon them. The earth trembled. The sky rumbled with thunder. The Imāms were drunken and insensible in their fervor. They touched their sacred hands to the sky. A fierce battle was fought, and the Muslims grappled long with the infidels. The blood became a river. It rose to the height of the stirrups.

At mid-day, Shaykh Jalāl al-Dīn Baghdādī came forth from among the Imāms and pursued the infidels, heading south. Meanwhile, the Imāms tended to their ablutions, and when they finished their ablutions they set a piece of wood upright upon the ground. It bloomed at that very moment.

It is recounted that Shaykh Jalāl al-Dīn Baghdādī pursued the infidels. He arrived at a valley where the infidels were gathered. They made a martyr of Shaykh Jalāl al-Dīn Baghdādī. *God says: And surely we belong to God, and to Him we shall return.*

127^a

The Imāms' warriors continued to pursue the infidels, heading toward the mountains. | The Imāms performed their prayers along with all their troops. One-thousand infidel warriors were hidden in some secret place nearby. "The time has come for us to do battle!"—so saying, these infidels found an opportune moment to attack. As the Imāms' sacred heads were bowed in the place of prayer, their throats drank the nectar of martyrdom. *God says: And surely we belong to God, and to Him we shall return.*

At that moment the sun was eclipsed, the world became dark, and the mountains trembled. The infidels struggled to seize the sacred banner of the Imāms. Thus their fighting intensified, but the banner-holders²³³ did not give up the banner. Finally, their hands were severed—and at that moment the banner

232 *Al-fātiḥa* is the shortest chapter of the Qur'ān, and *al-Baqara* is the longest. In other words, the Muslim soldiers were stalled in their war preparations by this rather long recitation.

233 *tughchilar*.

climbed into the air and disappeared.²³⁴ The veil was lifted.²³⁵ A reed emerged from the ground. The infidels fled, heading in the direction of China. Three days passed in this manner, with the infidels in flight. After this, the world was illuminated once more.

The remaining Muslim warriors gathered—forty-one people in all. They knocked their heads upon the ground in despair for themselves, their families, the righteous, and the martyrs. They wept together so passionately that they lost consciousness. When they regained consciousness, they rubbed their heads and faces upon the Imāms' sacred feet and said "O Pādishāhs, if only we could have laid down our lives to save you. | We did not foresee what has happened. If we return to Madāyīn, we will have some explaining to do. So many have been lost. Some will cry for their fathers, some for their elder brothers, and some for their younger brothers. If they ask us where they are, how will we reply?" So saying, they sat weeping and making their supplications to God.

127^b

A voice came [from the unseen realm], saying, "O companions, disappear from the eyes of the people."²³⁶ Depart from us!"²³⁷ After this, the voice said no more. Forty of them disappeared from sight. One person remained. His name was Khizrī [sic]. His mother had become pregnant by a scent from Māwarā' al-Nahr²³⁸ and had given birth in a city in China. He was forty years old.

On this day the spirits of the Imāms showed Khizrī Baba favor, saying "You shall stand at the foot of our grave."²³⁹ Khizrī Baba offered supplications and said, "O my Pādishāhs, I am all alone here. Every place I go in this land, I am a stranger." Thus he stood weeping. The Imāms gave him a prophecy: "O Khizrī Baba, [you shall indeed] stand at the foot of our grave. But first, go and give the news of our death to Yūsuf Qādir Khān. We have given him our final testament: that he should not let us remain lying on the sand where we drank the nectar of martyrdom; | that he should arrange a candle and pot, raise a banner, consecrate a *waqf*, appoint the shaykhs and attendants. Such is our request."

128^a

234 Other versions of the narrative are a bit more brutal; for example, the manuscript translated by Brian Richey: "They cut the flag-bearer's hands. He wouldn't give up the flag. He held it with his knees. They cut his knees as well. He held it with his neck. They cut his neck." Richey, "A Translation of 'The Imams of Keriya,'" 20.

235 *parda kōtarildi.*

236 *el.*

237 *ay yārānlar, elning közidin ghāyip bolinglar! Chürüp yürünglar!*

238 *māvar-al-nahrdin bui hāmila bolup.*

239 The implication is that he will be the caretaker of their shrine.

Khizrī Baba heard this request and understood it well. He set off on the road, weeping and moaning. For several days he traversed the land, and at last he came to Kāshghar. He passed on his news to Yūsuf Qādir Khān, who mounted his horse with anguish.

Day and night, Yūsuf Qādir Khān traveled along the road. He came to the mountains and arrived at the place where the Imāms had drunk the nectar of martyrdom. He saw that the Imāms' blessed heads had been separated from their bodies and were sunk in blood. In his despair, Yūsuf Qādir Khān lost consciousness.

When he regained consciousness, he saw severed heads lying about like the stones of the valley. He did not know which were Muslim and which were infidel [heads], and he made an entreaty to God, saying: "O Almighty God, you are the wise and perspicacious. You know all things." So saying, he touched his head to his prayer-rug.

128^b A bolt of lightning flashed. The mountains turned to water as rains poured down from the heavens. The dead Muslims' faces turned toward Mecca. The infidels' faces turned downward toward hell. Yūsuf Qādir Khān threw the infidels' heads out into the desert. Then he put the Imāms' sacred bodies in a chest and buried them. He raised the banner of praise above them.

Much mourning ensued, and the people wept together. Khizrī Baba was appointed as the overseer of this holy place. Forty people were made *dark-hān*.²⁴⁰ An attendant brought a cauldron and candles, and each was set up in its place. Yūsuf Qādir Khān said, "Pray on behalf of the Imāms." He also said, "May the alms²⁴¹ of the land of Kāshghar go to the Imāms' attendant. Prepare those alms and consecrate many pious endowments and pray on behalf of the Imāms." So saying, he returned to Kāshghar.

129^a The year was 390.²⁴² The Imāms drank the nectar of martyrdom on the 10th day of Dhu'l-hijja. Every year Yūsuf Qādir Khān Ghāzī made a pilgrimage to the blessed burial-place of the Imāms. He gathered much alms, made the cauldron boil, lit the lamps, received people's entreaties, prayed, and praised God. And he used to say that whosoever was in need, | if that person made a pilgrimage to the sacred burial place and circumambulated it, made the cauldron boil, lit the lamps, and prayed, then on the day of judgment that person would be given a place in the shadow of the banner of the Imāms, and they would perform inter-

240 An honorary rank that traditionally implies exemption from taxation, among other benefits.

241 *nazr-niyāz*.

242 That is, 1000 A.D.

cession²⁴³ on their behalf. No one doubted that this was the truth. And whoever doubts the Imāms will leave the world without faith, and on Judgment Day their face will be blackened by shame²⁴⁴ and they will be denied intercession.

Whoever reads the Imāms' *tazkira*, or, if he cannot read, listens to it—if he has conviction, performs charitable deeds, lights the lamps, recites the Qur'ān, prays, and praises God, he will find aid from the pure spirits of the Imāms and will be esteemed in this world, and at the end of days he will be worthy of intercession. May it be the will of Almighty God, Lord of the worlds, and prayers be upon Muḥammad, best of His creation, and his family and companions all.

If this pen should make a mistake
Forgive its errors, O Lord, O Fragrant One!

Say: There is no God but God.

243 *shifā'at*.

244 *qara-sharmanda*.

The Narrative and Its Meanings

On the surface, this is a narrative about war and martyrdom, suffused with Sufi imagery and language. But, as we shall see, the Sufi themes are so pervasive that it can also be read, inversely, as a text about Sufi spirituality and sacred spaces that is suffused with the allegorical symbolism of war and martyrdom. Because of its wealth of allusions, symbols, symmetries, and references to other figures and events in the history of Islam and East Turkistan, nearly every episode—indeed, nearly every page—of the narrative is worthy of explanation and clarification. This is not to say that the narrative is dense or difficult to read; on the contrary, it is a joy to read. But like all Sufi literature, its meanings can be understood on multiple levels, and having an interpretive road-map to such a richly allusive narrative and its meanings can make the reading experience more rewarding. I have attempted such a road-map in this section. Here, I will walk you through the narrative in its entirety, explaining mysterious or bizarre passages, highlighting important points, clarifying ambiguities, drawing connections to broader themes in Sufi hagiography, and, I hope, providing a more plainspoken and accessible version of the events as I go.

The primary audience for this narrative cycle consisted of visitors to the shrines of the saints described in it. Visitors to these shrines—including Western visitors—would typically be able to hear or read narratives of the entombed saints' lives. Recounting those lives, whether by reading a hagiography aloud or by summarizing the events, has historically been a duty for the shrines' attendants and shaykhs. So it would not be inappropriate, while reading the translation, for you to picture yourself as a visitor to a Central Asian shrine, hearing the text read aloud.

The narrative begins, as nearly all East Turkistani hagiographies do, with God. After a formulaic invocation to God and the Prophet Muḥammad, we receive a resume of Satuq Bughra Khān's divinely-decreed activities and God-given gifts. The saint is identified as the disseminator of Islam and *sharī'a*, a great warrior for the faith, and a preternaturally brilliant, beautiful, and noble man. As in hagiographies from across the Muslim world, he is aligned with prior Muslim heroes, specifically 'Alī and Amīr Hamza (Muḥammad's uncle).

Then, suddenly, we find ourselves in heaven, on the night of the Prophet's Ascension (*mi'rāj*), when he is believed by many Muslims to have accompanied the Angel Gabriel on a journey heavenward to meet the prophets of bygone

days. There, along with the spirits of familiar Biblical prophets, he sees the spirit of one figure whom he does not recognize. He asks who it is and what qualifies it to rank among the prophets' spirits, and Gabriel explains that it is Satuq Bughra Khān, who had been elevated to the ranks of prophets by converting Turkistan's people to Islam. Rejoicing over the saint's accomplishment, the Prophet explains that he had been concerned about the fate of Turkistan's people. He shows the saint's spirit special favor, reciting a blessing over it each day, which piques the curiosity of his companion, Mu'āz Ibn Jabal. The Prophet explains to his companion what Gabriel had explained to him, and Mu'āz Ibn Jabal in turn passes the news to all of the Prophet's companions, relating the story of Satuq Bughra Khān from one to the next—just as the story is repeated by shaykhs and pilgrims in the presence of Satuq's spirit at the shrine. In other words, to offer remembrance of Satuq Bughra Khān and his deeds is established at the outset of the text as an imitation of the Prophet's actions—a worthy goal for any Muslim.

We also see here a chain of transmission: The story of Satuq Bughra Khān, like the Qur'ān itself, is delivered to the Prophet by the angel Gabriel, and thereafter to the Prophet's companions, and thereafter to all the people of the world. That these events are said to take place during the *mi'rāj* is fitting for a Sufi narrative: it was during this episode that the Prophet, most Sufis believe, received mystical wisdom and a direct, experiential understanding of the divine. He likewise received a vision of his own chain of transmission, the sequence of prophets who received God's message before him. This meaningful allusion to the *mi'rāj* would have been recognized immediately by the text's audience: in Central Asian art and literature (as in Sufi culture more generally), there are few motifs more common.

Gabriel's explanation of the saint's ranking among prior prophets muddies the traditional distinction between prophet (*nabī*) and messenger (*rasūl*): traditionally, a messenger disseminates scripture, while a prophet both receives new scripture and disseminates it. This means that every *nabī* in Muslim tradition has been a *rasūl*, but not every *rasūl* is a *nabī*—and while the text presents Satuq Bughra Khān as a kind of prophet, strictly speaking he is something more like a messenger. The blurred distinction here, far from muddying the text's theology, serves rather to clarify and emphasize its distinctly Sufi orientation: clearly, Satuq Bughra Khān is aligned with the prophets in a chain of mystical, esoteric knowledge rather than scriptural transmission.

Evidently still unconvinced of Satuq Bughra Khān's accomplishments, Mu'āz Ibn Jabal asks the Prophet rather timidly to summon the saint's spirit so that he and the other companions can take stock of him. The Prophet prays, the companions say "amen," and a wonderful scene unfolds: forty-one men ride into

the heavenly court mounted on Central Asian *arghumaq* horses, decked out in Turkic nomads' clothing, topped with conical felt hats. Duly impressed, the companions rejoice. This scene suggests that one need not be a saint to ride into the heavenly court; as the narrative later reveals, the honored guests at the Satuq's side include his thirty-nine companions—the unnamed warriors who heeded his calls to prayer and to arms.

The forty-first man in the procession is Khwāja Abū al-Nāṣir Sāmānī, who, the Prophet explains to his companions, ushered Satuq Bughra Khān into the faith. The companions carefully take note of the basic chronology (as, it is implied, we should too): 333 years after the Prophet's death, Satuq Bughra Khān appeared in Turkistan, discovered Islam at age twelve, converted many people, and fought for his religion as a *ghāzī*. All of this was foretold, the Prophet tells them, in a *ḥadīth*: "*Awwalu man aslama min al-Turk*," meaning that the first Muslim was from among the Turks (a *ḥadīth* well-known among Central Asian Turks but, as one can imagine, not widely embraced everywhere).

This *ḥadīth* concludes the narrative cycle's "prologue," set in heaven, as if to imply that the narrations to come substantiate and explain the mysterious *ḥadīth*, serving not only as a historical work detailing the chronology of Satuq Bughra Khān but also as a kind of exegesis of Prophetic tradition. It also reinforces the narrative's distinctly local character: it is a story of Turkistan, with the Turks at its heart. Finally, it places local history in the context of global Muslim history—and asserts the relevancy of the local to the global—by locating the greatest local saint among the greatest of prophets, as Muḥammad blesses the saint and casts his attentions toward Turkistan. Finally, it articulates that Satuq Bughra Khān was not just esteemed by the Prophet, but prophesied in a *ḥadīth*, the ultimate proof that Turkistan had received Muḥammad's special attention during his lifetime.

Throughout this sequence—and elsewhere in the text—we find didactic messages that are plainly intended to instruct the audience about basic terms in Sufi tradition. For example, observing that Satuq Bughra Khān indeed appears to be a saint, Mu'āz Ibn Jabal clarifies what, exactly, this means: "God created saints to answer this world's prayers as well as those [concerning] the world to come." He is speaking to Muḥammad here, and since it was surely not the companions' place to lecture their prophet on the nature of sainthood, we might imagine that he is actually gazing out at the audience as he speaks—one of many such instances in this text where characters appear to break the "fourth wall." It is a revealing moment. First, it tells us that this text is no mere "ritual" object: it does not exist simply to contain a holy "substance" (the life of a saint), but serves also as an instructional text, teaching fundamentals of faith. The text's author(s) show that they conceived of its relevance as broader

than a mere chronology of saints' lives, and they alert the audience, here and throughout, to what would nowadays be called "teachable moments."

In short, the text's preamble asserts its function as a didactic text, a ritual text, and a historical text.

"Some time later," the narrator tells us, Abū al-Naṣir Sāmānī comes upon this same *ḥadīth* and, in his wisdom, immediately recognizes that Satuq Bughra Khān is its subject. Overcome with longing, he ventures to Turkistan to find the saint—a voyage for which he seeks and receives the Prophet's permission (their direct contact hinting at Abū al-Naṣir's elevated mystical abilities: he is no ordinary sage). The angels of heaven descend to ask about his plans, perhaps suggesting their intention of lending a hand.

Jump-cut to Turkistan, and with the clamor of an earthquake and the blooming of a single rose, Satuq Bughra Khān is born. Diviners predict his grand destiny: the child, they say, will convert to Islam and conquer the world. The "infidels" around the child resolve to kill him, but his soft-hearted mother intervenes with a plea that falls somewhat shy of touching: wait until he actually converts, she tells them, and then—but not beforehand—you are free to kill him. This brief scene reinforces the central place of prophecy in the narrative. The birth and destiny of so great a saint does not sneak up on the world; it is foretold in earthquakes, roses, visions, divinations, and *ḥadīth*.

When Satuq Bughra Khān is seven years old, we learn, his father dies and he passes into the care of his non-Muslim uncle, identified here as Harun Bughra Khān, who marries his mother and raises him as a non-Muslim. There is an inherent tension in these family dynamics: though we do not know for sure that Satuq Bughra Khān's biological father had been a ruler and the boy a prince, we can assume that Satuq—now a stepchild—would inherit no throne from Harun. The boy, if history is any precedent, would probably remain politically marginal unless he took steps to advance his own cause.¹

One day, at twelve years old, Satuq goes out hunting with his thirty-nine companions, whom we immediately recognize as the retinue which rode beside him in heaven (as per the "preface"). As they ride along, a hare suddenly darts out before Satuq, who breaks from the group to hunt it down. When they are alone with one-another, Satuq sees that the hare has the face of a "great man," and it beckons him: "O child, come hither!" For some reason, Satuq obliges,

1 I am indebted to Hua Tao for this observation; see Tao, "Satuq Bughra Khān and the Beginning of Islamization in the Tian Shan Region," in *Islam*, Jin Yijiu ed. (Leiden: Brill, 2017), 132. The phenomenon of a female widow marrying her deceased husband's brother is referred to as "levirate" marriage—a common phenomenon in pre-modern Central Asia, especially among nomads.

descending from his horse and kneeling before the hare-man, who tells the boy that he is concerned for the fate of his “delicate body.” As an “infidel,” the hare-man explains, Satuq Bughra Khān could expect to suffer the fires and scorpions of hell. All it would take to avoid this fate, the boy learns, is to pronounce the profession of faith in Arabic: *lā ʾilāha ʾillā llāh* (“there is no God but God and Muḥammad is His messenger”). Satuq asks the meaning of these words, and the hare-man instead explains their power: with these words, he says, the boy would become a Muslim and enter paradise, where he could expect both fine feasting and beautiful female slaves.²

Satuq Bughra Khān is not ready to convert, however. He informs the hare-man that he will do so at a later time, at which the hare-man gives him a prophecy: a teacher would come and instruct the boy in the faith, and he would convert under that man’s tutelage. The narrator clarifies what the audience already knows: that this teacher would be Abū al-Naṣir Sāmānī. The hare-man is then identified as the prophet Khizr,³ and the narrator cautions that narrations which claim otherwise, or which claim that the hare-man was himself Abū al-Naṣir Sāmānī, are incorrect.

This is the first of several times in the text that a narrator intervenes to assert the validity of this version of events and the wrongheadedness of “rival” versions. This hints that multiple versions were in circulation, and it is possible that the intention here is simply to argue for the special legitimacy of this particular narrative among the versions available. But it is also possible that this point—Satuq’s prophecy from the hare-Khizr—was felt to have special meaning deserving of emphasis, and indeed the narrative is interrupted for nearly an entire manuscript page to make the point. A few words of (speculative) clarification are therefore appropriate here. First, Khizr’s apparition to Satuq Bughra Khān would serve to align him with other well-known saints in the East Turkistani tradition (such as Muḥammad Sharīf⁴) to whom Khizr also reportedly appeared to offer guidance and prophecies. Second, a meeting with Khizr would align Satuq with Moses, whose Qurʾānic meeting with a “Green Man” is the basis for the figure of Khizr in Islamic—and especially Sufi—tradition. This

2 This sequence too appears to be intended to instruct and interest the general (male) audience, as the appeal of *hūrī* (hourī) slaves would no doubt be lost on many twelve-year-olds!

3 This figure, alternately identified in Muslim tradition as a prophet, saint, or angel, is revered especially in Sufi communities. Regarded as a source of esoteric wisdom and supernatural abilities, Khizr is often depicted in Sufi lore as an old man who offers guidance in times of crisis. Khizr is believed by most Sufis to be the unnamed figure in the Qurʾān who guides Moses (Q 18:65–82).

4 See, for example, Eden, *The Life of Muhammad Sharif*, 16.

would render the entire “hare-man” sequence a natural complement to the narrative’s “preface,” which aspires to locate Satuq Bughra Khān in the tradition of prior prophets. Third, distinguishing the hare-man from Abū al-Naṣir Sāmānī may be a way of asserting that the latter was a historical figure whose life overlapped with that of Satuq, rather than a spirit or prophet engaging the boy by mystical means. Fourth and finally, the episode of the hare-Khiṣr serves as yet another instance in which the power of prophecy is reinforced: Satuq’s fateful meeting with his teacher was foretold by supernatural events.

The boy would not have long to wait for the prophecy to come to fruition. The very next day, while hunting once more with his thirty-nine companions, he comes upon Abū al-Naṣir Sāmānī and his caravan, encamped in a meadow. Abū al-Naṣir recognizes the boy immediately (having likewise received a prophecy that they would meet). Overjoyed, he announces the meeting to his caravan-mates, who throw open their loads to present the boy with all their goods. Then the call to prayer is sounded, and Satuq stares, wonderstruck, as they busy themselves with “knocking their heads on the ground.”

Abū al-Naṣir Sāmānī takes seven steps forward to meet Satuq—a number with diverse ritual meaning in Islam. For example, pilgrims on the hajj circle the *ka’ba* seven times and make seven trips back and forth between the hills of al-Ṣafā and al-Marwa; there are also seven verses in the first chapter of the Qur’ān, which, in the narrative’s “preface,” the Prophet pronounced as a blessing on Satuq’s spirit each day. Performing a ritualized approach was a common medieval manner of coming before a ruler, both in the Muslim world and elsewhere—as was bearing gifts, which Abū al-Naṣir offers next. In other words, Abū al-Naṣir’s behavior here hints at Satuq Bughra Khān’s destiny as both a saint and a sultān.

Abū al-Naṣir Sāmānī immediately begins instructing the boy in the faith—in fact, he gets down to work before he even tells the boy his name. Nevertheless, Satuq has a strong premonition that this is the man Khiṣr told him about, and the premonition is confirmed. Abū al-Naṣir explains the meaning of performing *namāz* five times per day and reiterates Khiṣr’s promise of a heaven filled with fine foods and *hūrīs* (beautiful female slaves), raising the stakes by adding fine garments, castles, and gardens to the list. He then frightens the boy by contrasting this scene with a vision of hell—a place of snakes, scorpions, and thieves. Finally, Satuq Bughra Khān feels ready to pronounce the profession of faith, and he does so, repeating the affirmation that there is no God but God and Muḥammad is his messenger.

Having acknowledged Muḥammad as God’s messenger, Satuq asks what kind of man he was, and his mentor replies with elementary information that, once again, seems intended to counsel the audience. After learning some com-

mon Muslim prayers, Satuq turns to his companions and urges them to convert as he had just done. Some do so gladly, while others, we are told, have to be brought into the faith at sword-point. The new converts are urged to be discrete in order to avoid the wraith of their non-Muslim neighbors, and they are invited to return to the same spot after nightfall so that they may continue their studies under Abū al-Naṣir Sāmānī.

The motif of “secret conversion” is widespread in Islamic hagiography; it is a motif dense with possible meanings, of which I will mention just three. First, the notion of secret conversion here, like the idea of prophecy, serves to project Islamization deeper into East Turkistan's past. The region's Islamic history, the motif seems to suggest, is deeper than it appears to the naked eye, and there may well be Islam (or at least a latent, predestined faith) even where it is not visible. Second, the motif may well hint at a fusion of different versions of this story—some imbued with “supernatural” elements and others more staid recitations of historical events. That is to say, the text we have here may represent the smooth crosscurrent of two conversion versions: a version in which Satuq Bughra Khān converted under the influence of a magical hare-Khiṣr, and a more “banal” version in which he converted under the tutelage of a historical figure named Abū al-Naṣir Sāmānī (who may indeed have existed, though his identity is uncertain). Third, the motif aligns well with the narrative's broader pattern of didactic lessons for the audience, suggesting to that audience that Islam can manifest as a matter of inward, private, even secret reflection and, at the same time, as a “faith community” converting *en masse* at the urging of a ruler—an initial act of submission which, like any Muslim ritual, hints at (and, ideally, predisposes one to) a more profound submission to God.

For six months, the secret converts meet with their mentor at night, studying the religion. During this time, Harun Bughra Khān, the “infidel” ruler of the realm, begins to suspect that his nephew Satuq has become a Muslim. One night, Harun dreams of being killed by the paw-strike of a tiger, whom he takes to represent Satuq. He tells his princes as well as Satuq's mother about his premonition, and Satuq's mother urges caution, just as she had done the day the child was born: test the boy's faith, she says, and if he fails the test, then he can be killed.

The test Harun devises is a clever one. He invites his nephew to help in the construction of an idol-temple, assuming that no Muslim could suffer such work. Satuq Bughra Khān, understandably anxious, goes before Abū al-Naṣir with an intriguing question that provides the set-up for another didactic moment: can Muslims deny their faith—even to the point of building an idol-temple!—if their lives are on the line? The question, while pertinent to the

young Satuq's immediate predicament, also hints at a natural question in the context of "secret conversion": how could secret Muslims have survived among "infidels" without jeopardizing their religion? Abū al-Naṣir Sāmānī provides an answer that (I suspect) would please many Hanafī Muslim jurists. He emphasizes for Satuq the central importance of *niyat*—intention—and instructs him, essentially, that the thought is what counts; if he builds what the non-Muslims consider an idol temple with the inward intention of building a mosque, he will have committed no sin.

This distinction, centering on *niyat* and rooted in classical Islamic ethics, also addresses a natural concern particular to East Turkistan's religious landscape. Many of the region's shrines were built on (or converted from) former Buddhist temples, and one sometimes finds the motif of "shrine-conversion" in the region's hagiographies.⁵ How might one justify Muslim worship in a space originally created for "infidelity"? *Niyat* is the key, the text suggests: any place can be re-purposed with the right intentions. This episode, in other words, is not only about the conversion of individuals, but about the conversion of space.

With Abū al-Naṣir Sāmānī's advice in mind, Satuq builds the idol-temple, working eagerly in order to fool his suspicious uncle. The ruse works, and Harun Bughra Khān, satisfied with the boy's show of loyalty, gives him permission to stop working. Satuq heads back to Abū al-Naṣir, relieved to have passed the test. He is certain, nevertheless, that it is only a matter of time before Harun Bughra Khān discovers his conversion, and that he will surely be killed when that day arrives. With his mentor's encouragement, Satuq proposes a pre-emptive strike on his uncle Harun.

We now learn that Satuq's companions have gradually been spreading their new religion, gaining some six hundred converts who are likewise pursuing Islam in secret. The addition of this detail—which appears on first glance to be a non-sequitur in the text—may be intended to suggest, first, that Satuq's insurrection was not merely an act of self-preservation for himself and a small band of companions, but a battle to liberate a growing community of converts encircled by enemies, paralleling a common Muslim depiction of the Prophet's early progress. Secondly, it might be intended to suggest that the religion was

5 For example, in the hagiography of Khwāja Muḥammad Sharīf, the Khwāja attempts to construct a *khānqāh* (Sufi lodge) only to find that a white camel knocks the structure down each night before it can be completed. He chats with the camel—which is actually a shape-shifting *mullā*—and learns that an "infidel" is interred in that very spot, with a bronze idol around his neck and a cauldron beside him. The Khwāja digs up and destroys these remnants, effectively "converting" the land, and afterwards has no problem completing the building project (Eden, *The Life of Muhammad Sharif*, 44–45).

first spread in the region through teaching and learning (something that all shrine visitors, for example, can undertake) rather than through political prestige or military conquest.

One morning, Satuq and all the Muslims assemble for battle, and they march to Harun Bughra Khān's castle together with Abū al-Naṣir. When they arrive at the castle, Abū al-Naṣir works a miracle: through his prayers, all of the “infidels” fall into a deep sleep, rendering them insensible to the Muslims’ attack. The theme of a saint offering supernatural “tactical support” is recurrent in East Turkistani hagiographies, and, as is typical, Abū al-Naṣir Sāmānī provides intercession here (praying to God on the Muslims’ behalf) rather than engaging directly in the armed struggle. (In a memorable parallel, the Yarkand saint Muḥammad Sharīf is said to have prayed in order to aid to the ruler ‘Abd al-Rashīd Khān in his slaughter of the Kyrgyz over their non-payment of taxes, among other offenses.⁶) In this way, the saint maintains his role as “spiritual adviser” while his royal acolyte endures the trials necessary to become a different kind of saintly figure: the “warrior-saint” (both *ḥaẓrat*, meaning roughly “saint,” and *ghāzī*, meaning “holy warrior”) who earns religious prestige in battle while serving as a master’s perfect disciple, gradually coming to take on some of the master’s saintly qualities as well, such as the ability to offer prophecies, perform intercession, and so on. This division of labor between mystic-master and monarch-disciple, which is reflected in numerous Central Asian hagiographies,⁷ hints at the idealized alliance between a ruler and his Sufi master—a relationship which was not limited to literature, but was often paralleled in reality, as Timur, Babur, and many other Central Asian monarchs maintained close, master-disciple relationships with Sufi sages.⁸

With Abū al-Naṣir Sāmānī’s miraculous intercession, the Muslims slaughter their sleeping adversaries and a battle ensues (presumably with their conscious counterparts) lasting seven days, in which no more than two Muslims are wounded while thousands of “infidels” are slain. During the struggle, scores of non-Muslim warriors defect and join the fray on the Muslim side, eventually numbering twelve thousand in all. Nevertheless, the Muslims’ luck runs out:

6 Eden, *The Life of Muhammad Sharif*, 26–29.

7 From East Turkistan alone, one can include in this category the hagiographies of Muḥammad Sharīf, the Seven Muḥammads, and Khwāja Iṣḥāq, as well some hagiographies concerning Āfaq Khwāja.

8 On Babur’s religious views and connections see, for example, Stephen Dale, *The Garden of the Eight Paradises: Bābur and the Culture of Empire in Central Asia, Afghanistan, and India* (1483–1530) (Leiden: Brill, 2004), 168–177; on Timur in Central Asian Sufi tradition, see Ron Sela, *The Legendary Biographies of Tamerlane: Islam and Heroic Apocrypha in Central Asia* (Cambridge, UK: Cambridge University Press, 2011).

perilously low on provisions, they must turn once again to Abū al-Naṣir, seeking counsel on how to bring the battle to an end. Abū al-Naṣir reassures them that they themselves know the right course of action, and he leaves the planning to Satuq Bughra Khān, who resolves upon another night-attack. Once more, just before the start of the battle, Abū al-Naṣir Sāmānī puts the non-Muslims to sleep through prayer. The message is clear: to gain victory, both a great ruler and a great spiritual master are necessary. Even a warrior as skilled as Satuq Bughra Khān cannot lead an army to victory without saintly intercession.

As the Muslim army massacres their sleeping enemies, Satuq Bughra Khān enters his uncle's palace. He finds his uncle asleep, and raises his sword to slay him. He stops mid-strike, however, reflecting that it would be unmanly to kill a sleeping man (a thought which clearly never occurred to his troops). He also thinks of the years of hospitality he has enjoyed in his uncle's house, concluding that the man has earned some rights—"the right of the salt" (*tuz ḥaqqi*) as the text phrases it, an evocative phrase hinting at the appropriateness of Muslims' submission and non-violence toward non-Muslims who had extended them rights or hospitality.⁹ The boy decides to give his uncle a chance to convert, though it is clear from the wording of his inward deliberations that he believes the choice of outcome is really in God's hands: if God sees fit to turn the "infidel's" heart toward Islam, Satuq reasons, then he will spare his life.

Harun Bughra Khān awakens to see his nephew holding him at sword-point and is appropriately baffled, asking the boy why he would behave this way when he has enjoyed such good fortune in his household. Rather than providing an answer, Satuq demands that his uncle repeat the Muslim profession of faith. His uncle refuses, prompting Satuq to wield his sword threateningly again and again, urging him to reconsider. Finally, when it is clear that Harun Bughra Khān has no intention of converting, Satuq speaks directly to God. The boy reveals that he cannot bring himself to kill his uncle and step-father and violate the "right of the salt." He pleads for God to kill the "infidel" for him, and in a rather specific way: "O Master, in Your wrath," he prays, "exercise Your fury and make the earth swallow this infidel!" Satuq's prayers are answered, the earth opens up, and Harun Bughra Khān is swallowed up to the waist. His nephew again demands that he convert, but Harun replies that he would rather die. Satuq prays once more, and the earth swallows his uncle's remaining half.

Having vanquished the ruler, Satuq commands for drums to be played in his own honor, and the people outside the palace proclaim the dawn of a new

9 A rich discussion of this phrase and its history is offered by Hamada Masami: "Jihād, hijra et 'devoir du sel' dans l'histoire du Turkestan oriental," *Turcica*, 33, 2001, 35–61 (cf. especially 55–61).

age—the age of Sulṭān Satuq Bughra Khān. As the Muslim warriors put the finishing touches on their military victory, we learn that twenty thousand more non-Muslims voluntarily join the victors and convert. The victory, as the narrator explains, was notable not only for the fine teamwork between Satuq and his mentor, Abū al-Naṣir Sāmānī, but it was also the first occasion on which Satuq manifested his own sainthood, as well as the battle in which he earned the title of *ghāzī*. Three miracles are listed: first, Satuq's prayers had the earth swallow Harun; second, we are told, his otherwise ordinary sword stretched to twenty-eight meters in length during the heat of battle; third, his horse spit fire. Although—as with most of the text's key moments—the significance of these events is not spelled out in bold letters by the narrator, it is implied that the victory of Ḥaẓrat-i Sulṭān Satuq Bughra Khān Ghāzī (his common full title in the narrative) over Harun and his miracles on the battlefield mark three achievements: he is thereby marked as a warrior for the faith (*ghāzī*), a monarch (*sulṭān*), and a saintly figure (*ḥaẓrat*).

Next, the text summarizes a few basic details of Satuq Bughra Khān's chronology and achievements, highlighting in particular his role in spreading Islam throughout East Turkistan. Loosely interwoven into this summary is a concise tale concerning the origin of an unspecified mountain range: Having hunted down a deer with his companions, and finding that they had no salt, Satuq Bughra Khān conveniently summons a salt-packet from the “unseen realm.” After the meal, he tosses the rest of the salt into the steppe, where mountains of salt appear—which, it is said, will never be used up. The narrative immediately offers an apologetic explanation for this entertaining tale, noting that even if some of Satuq Bughra Khān's miracles have a mischievous (an alternative translation would be “frivolous”) quality, he received his education from two eminent sources. In the “manifest,” exoteric realm, he was taught by Abū al-Naṣir Sāmānī; in the esoteric realm, he received his learning directly from “the pure spirit of the Prophet”—thus rendering him, the text explains, an “Uvaysī.”

The term “Uvaysī” begs some clarification, as its significance continues to be debated among historians. According to one “side,” the “Uvaysīya” were a distinct and tangible Sufi order (*ṭarīqa*) in East Turkistan, with their own political history, rivalries, and so on. According to another, the term “Uvaysī” in East Turkistan implies the same thing it implies elsewhere in the Muslim world: it refers to a Sufi whose lineage is “spiritual” rather than strictly genealogical, i.e. a master whose parents were not Sufi masters and who received the chain of transmission from the “spirit realm” rather than through birth.¹⁰ Suffice to say

10 See Eden, *The Life of Muhammad Sharif*, 14–15; and Thum and Brophy (appendix), 62–63.

that if the ‘Uwaysiya formed a tangible and distinct Sufi order, there is no evidence for this in the text at hand; the usage of the term “‘Uwaysī” here seems to suggest only that Satuq Bughra Khān received his mystical knowledge from spirits—a natural claim to make, considering that his father was a non-Muslim. We also learn, in this context, that Satuq Bughra Khān himself received and educated disciples, clarifying his dual role as warrior (*ghāzī*) and Sufi master.

The next sequence very concisely recounts the saint’s later life, death, succession, and burial. Having waged holy war and converted people to Islam as far as Turfan, Satuq Bughra Khān falls ill while campaigning and returns to Kāshghar—the first mention of the city, which is evidently his capital and may perhaps have been Harun Bughra Khān’s citadel. A year later, weakened further by his illness, he calls his companions before him to deliver his deathbed speech, foreseeing his own imminent death thanks to a prophecy from the angel Azrā’īl. Before delivering the customary deathbed life-lessons, however, he takes a moment to clarify that he himself had managed to live a sinless life. One young dervish in attendance—perhaps meant to represent the demographic of deliberately provocative dervishes who rejected Sufi “orders” and other trappings of “organized” religion—scoffs at this and, in a curious interlude that begs some explanation, finds himself duly chastised and humbled. The narrator explains that Satuq Bughra Khān cuts the dervish off from his Sufi path of learning as well as from the chain of transmission by which mystical knowledge passes from master to disciple, and the dervish laments his fate bitterly. No less than four saints intervene on behalf of the dervish, seeking Satuq Bughra Khān’s forgiveness, which they manage to secure. This vignette, so awkwardly-placed during the crucial and dramatic moment of the saint’s death, seems intended to highlight the qualities of a worthy successor/disciple as well as the nature of intercession. A “dervish” (the term used in the text) must trust in the supra-human qualities of the saint/master, even when those alleged qualities strain belief, and to enter the business of discipleship with an open mind. (When the dervish here gains forgiveness, the text reports that his heart is opened.) If caught causing offense or straying from the path, moreover, the dervish must seek the intercession of saints.

The vignette of the offending dervish is also the first instance in which we find some of Satuq Bughra Khān’s companions identified by name—an important detail for envisioning his purported lineage and chain of succession. Chief among the companions is Khwāja Abū al-Fatāḥ, Abū al-Naṣir Sāmānī’s son, who is said here to be Satuq’s successor. We also gain some slight clarification of the exotic Qarakhānid (and, formerly, Yaghma) title “Bughra” (“The Rutting Camel”) as the narrative sees it. While it is believed among modern-day historians that the title Bughra was a political title of honor dating back to pre-Islamic

times and suggesting a ruler's rank in the overall Qarakhānid hierarchy (alongside titles like "Arslān," "Qadir," and "Khān"), the text recasts the title as one holding religious significance, bestowed upon Abū al-Fatāḥ to make him "equal in miracle-working" to his master, Satuq. Abū al-Fatāḥ is likewise said to gain mystical learning directly from the "pure spirit of 'Alī." The text shows no conceptual division, in other words, between political succession and succession in the Sufi initiatic chain.

Abū al-Fatāḥ's special status among Satuq Bughra Khān's companions is highlighted by a visit from a heavenly figure (alternately identified as Azrā'īl and Khizr). Just as Abū al-Fatāḥ's father, Abū al-Naṣir, had received a visit from angels and a prophecy of Satuq's birth, the son receives a prophecy of Satuq's death. Angels descend to earth, a single rose blooms—more samples of narrative symmetry, showing the extraordinary events, both earthly and heavenly, which accompany the birth and death of a saint. Then, Satuq Bughra Khān pronounces his deathbed speech to Abū al-Fatāḥ, reflecting on the nature of death (inevitable and divinely-ordained) and offering a concise to-do list of virtuous acts (care for the law, forbid bad deeds, seek God's aid). After leaving Abū al-Fatāḥ with this private advice on the nature of pious governance, Shaykh Najm al-Dīn and Khwāja 'Alamdār are summoned for some more general words of wisdom (phrased quite poetically in the text) on the infinite, unfathomable nature of God and—again—the inevitability of death. Satuq directs the care of his own corpse, appointing Abū al-Fatāḥ to wash it, Najm al-Dīn to sew the shroud, and Khwāja 'Alamdār to dig the grave. Although Abū al-Fatāḥ is identified as successor, the narrative takes care here to show these other companions' closeness to the saint and their position of honor.

The saint's funeral attracts 93,200 visitors (including religious scholars, warriors, commoners, and "beautiful" disciples). They pass the saint's casket hand-over-hand to the grave, in which a suddenly undead Satuq raises his head and recites a line of scripture beckoning God's aid for his journey into the afterlife. Providing another window into the lore surrounding the saint, the text mentions here that some "alternate" versions recount that a masked man riding a lion picked up the saint's casket and flew toward the heavens with it—a version the narrator here dismisses, reiterating that the saint simply entered the grave and stayed there.

Something is clearly missing from the above events: while Abū al-Fatāḥ is honored by the dying saint and evidently groomed to succeed him, Satuq Bughra Khān never uttered anything like a formal declaration of this man's successorship, as is standard in the genre. Indeed, the declaration comes only after Satuq's death, as we next learn of a dream had by several people concurrently in which Satuq Bughra Khān, surrounded by his disciples, singles out Abū al-Fatāḥ

to come before him in the world to come—presumably a kind of invitation to a similar celestial status. Abū al-Fatāḥ is told of the dream and, in his enthusiasm, expresses a wish to join his mentor immediately. Satuq informs him that he is not yet ready to enter heaven, as his earthly work of conquest and conversion is unfinished. Could it be that the device of the dream is deployed here to explain a succession which, as far as we know, never actually took place in any political or religious sense? After all, it is generally agreed among historians that political succession passed to Satuq Bughra Khān's son, Mūsa, who is not mentioned anywhere in the text.

Abū al-Fatāḥ dies just three years later, after performing his share of conquests, and in his grave he is said to pronounce the same Qur'ānic verse Satuq Bughra Khān had pronounced in his. Abū al-Fatāḥ also appears, next, in a dream, just as his master had done—this time, it is a dream visited upon Shaykh Najm al-Dīn 'Aṭṭār. Abū al-Fatāḥ delivers the good news that his spirit has joined that of his mentor and requests that Najm al-Dīn spread the word. These events seem to establish Abū al-Fatāḥ's sainthood, showing through the device of symmetry how he followed the precedents set by Satuq Bughra Khān to the letter—a worthy successor. Nevertheless, Abū al-Fatāḥ's death is described curtly and with minimal ceremony, despite his allegedly bold accomplishments in conquest and conversion, a clear indication that the narrator considers this saint marginal by comparison to his more famous master.

With Satuq Bughra Khān and his short-lived successor buried, the narrative moves on to a new thematic chapter: the life and deeds of Satuq Bughra Khān's grandson, 'Alī Arslān Khān. We first meet 'Alī's mother, 'Ālā-Nūr Khānim, whose life is likened to that of Mary, mother of Jesus. As one might expect, a prophecy foretells the birth of her saintly child, and in this case it is a particularly colorful one. One day while praying, God places a drop of pure light in her mouth, and she faints from joy; when she regains consciousness, she catches a glimpse of a lion strolling out the door. Some months later, she gives birth to the "gazelle-eyed" 'Alī. His immaculate conception is intriguingly distinct from the prophecies surrounding Satuq Bughra Khān, Abū al-Fatāḥ, and Abū al-Naṣir Sāmānī; the perfect symmetry of earlier episodes is momentarily broken, and it is reasonable to suspect that we are catching a glimpse of a distinctive narrative/manuscript tradition here—grafted onto the previous episodes—which developed specifically around 'Alī Arslān Khān rather than encompassing all the "Bughra Khānid" saints.

An unnamed sultān learns of the miraculous birth and demands that the scholars and nobles of his court look into the matter. They investigate the birth and declare it a miracle; the child, they say, is from the very lineage of 'Alī Ibn

Abī Ṭālib, son-in-law of the Prophet, and his name shall be Shahīd ‘Alī Arslān Khān Ghāzī—a curious and prophetic name for a baby, since it prefigures his martyrdom (*shahīd* means “martyr”), his warring (*ghāzī*) and his kingship (*khān*—and specifically Arslān Khān, a ruler’s title among the Qarakhānids). The “Alīd” significance of the child’s birth is further compounded by his birth-day: the day of ‘Āshūra’, or the tenth day of the month of Muḥarram, which was the date on which Ḥusayn (son of ‘Alī Ibn Abī Ṭālib) was slain at Karbala in the year 680. This event is commemorated by Shī’a Muslims as a landmark event, with the martyrdom mourned passionately through dramatic plays and public displays of mourning.

The vision of ‘Alī Arslān Khān as a correlate—or even a kind of avatar—of ‘Alī Ibn Abī Ṭālib is manifested in modern times through the shrine-culture which has built up around ‘Alī Arslān Khān’s tomb. As we shall see later in this commentary, the day of ‘Āshūra’ marks a day of visitation to the shrine, where ‘Alī Arslān Khān serves as a kind of representative of the ‘Alīd lineage as a whole, including Ḥusayn. Recalling that Satuq Bughra Khān is likewise said in the text to have derived his mystical understanding from the spirit of ‘Alī, we may note that the element of “Alīd” prestige in the narrative is strong indeed. This may surprise scholars with a background in other Muslim regions, who might consider the “Alīd” prominence surprising given the resolutely Sunni context of East Turkistan. But in Central Asia, there is nothing strange in this: reverence for ‘Alī and imams such as Ja’far al-Ṣādiq has been a fundamental aspect of Sufism in Central Asia since medieval times.

Rather than diving immediately into ‘Alī Arslān Khān’s accomplishments, the text details his descendants in two genealogical lists which run the length of a full manuscript page. The most intriguing aspect of the first genealogy is its inclusion of Jalāl al-Dīn Baghdādī and the Yarkand saint Khwāja Muḥammad Sharīf, here identified as Jalāl al-Dīn’s grandson. Khwāja Muḥammad Sharīf is said here to be the child of Jalāl al-Dīn’s son and the daughter of Ḥasan Bughra Khān, ‘Alī Arslān Khān’s half-brother—which is entirely impossible, since Khwāja Muḥammad Sharīf was a sixteenth-century saint and ‘Alī Arslān and Ḥasan both lived in the tenth-eleventh century. Nevertheless, this “creative” genealogy is revealing. The genealogical link between Muḥammad Sharīf and Jalāl al-Dīn Baghdādī is common, appearing in at least one version of the Khwāja’s hagiography as well as in the eighteenth-century inscription at his tomb;¹¹ however, I am not aware of any other manuscripts which link Jalāl al-Dīn and Muḥammad Sharīf with ‘Alī Arslān Khān. The great saint of Yarkand

11 Eden, *The Life of Muhammad Sharif*, 29; On Jalāl al-Dīn, see Thum and Brophy’s appendix to this volume, 66–67. The authors write: “The strength of Jalāl al-Dīn Baghdādī’s reputa-

and the beloved “Bughra Khanid” lineage are notably aligned here in another way, too: a manuscript of Muḥammad Sharīf’s hagiography appears in the very same antique compilation as the manuscript translated here. That compilation, in other words, far from being a random assemblage of hagiographical favorites sewn together for convenience, may represent an effort to present a kind of “family album” of saints.

An even more striking genealogy follows. Immediately after this first genealogical register, we are presented with one that begins the saintly lineage with “Sayyid Bahāv al-Dīn” (identified in the first genealogy as Ḥasan Bughra Khān’s son) and works its way backward, through Jalāl al-Dīn Baghdādī and Imām Ja’far Ṣādiq, to the Prophet Muḥammad. Clearly this “Sayyid Bahāv al-Dīn” is Bahā’ al-Dīn Naqshband, namesake of the world-prominent Naqshbandi Sufi order. The attempt to stitch together the lineages of Satuq Bughra Khān and the Naqshbandiyya is strained in its execution (notice how Jalāl al-Dīn Baghdādī’s place in the lineage differs wildly from the first genealogy to the second), but it is not altogether mysterious in its intention. Granted, Naqshbandi Sufism spread in East Turkistan several centuries after ‘Alī Arslān Khān and Ḥasan Bughra Khān’s death, and the identification here of Bahā’ al-Dīn as Ḥasan’s son is absurd (Bahā’ al-Dīn died around 1391). Nevertheless, it is perfectly understandable that we should find in East Turkistan’s hagiographical tradition an attempt to knit together these two great currents—the family of Satuq Bughra Khān and the Naqshbandiyya—in the region’s Islamic history.¹² The fact that it is accomplished crudely here (with two genealogies that do not align with one-another) should not distract us from the overall rhetorical purpose of the connection: just as the text aligns Satuq Bughra Khān with prior prophets through narrative symmetry and parallel motifs, these genealogies align later saints, such as Bahā’ al-Dīn Naqshband, within the framework of prior saints. In the logic of Islamic lineal prestige, such figures as ‘Alī Arslān Khān and Bahā’ al-Dīn would not emerge in isolation from one-another, and neither of them would be

tion as a sayyid may explain the frequent appearance of his name in Altishahri genealogies. A certain Sayyid Jalāl al-Dīn appears in genealogies of Makhdūm-i A’zam, the Naqshbandi ancestor shared by both the White Mountain and Black Mountain orders. This Jalāl al-Dīn’s lineage is, in the earlier hagiographies, traced back to the prophet through the eighth Imam, ‘Alī Riḍa” (p. 67).

- 12 A connection is also made here between the descendants of ‘Alī Arslān Khān and Ḥasan Bughra Khān and “the *sayyids* of Kasan and Samarqand,” by which I imagine we are meant to understand the lineage of Makhdūm-i A’zam (d. 1542), whose son, Khwāja Ishāq (d. 1599) is thought to have gained considerable sway with rulers in East Turkistan, and whose “Ishāqi” lineage would sustain its influence in the region for centuries to come.

cut off from the lineage of the Prophet Muḥammad. The connections alleged may defy the chronologies known to modern historians, but that is entirely beside the point.

After his genealogy is deployed, ‘Alī Arslān Khān momentarily exits the narrative, and we are introduced to Ḥasan Bughra Khān, ‘Alī Arslān Khān’s half-brother by Satuq, who is here identified as Satuq’s successor to the throne of Kāshghar (Abū al-Fatāḥ evidently having been forgotten!). After Satuq Bughra Khān’s death and Ḥasan’s succession, we learn, three nefarious “infidel” commanders with an army thirty-thousand strong attacked Kāshghar from the east. Their origins are not specified—it is mentioned only that they came from the direction of China—but they are probably meant to evoke the rulers of Khotan, the oasis town which Muslim rulers attempted repeatedly to conquer between the 960s and 1007. These campaigns are the subject of the remaining half of the text, and the three “infidel” commanders are its chief villains. They go by the unusual names Juqta Rashīd, Nukta Rashīd,¹³ and Jigalu al-Khalkhāl (a strange name of indeterminate origin), and it is not clear if any of the three correlates to a specific historical figure. They do not develop distinctive personalities in the text, usually acting in tandem. Nor is their “infidel” religion specified—though, historically, given their region of origin, it would have been Buddhism.

The first great battle between Juqta Rashīd, Nukta Rashīd, Jigalu al-Khalkhāl and their Muslim opponents is described as a defense of Kāshghar, led by Ḥasan Bughra Khān and ‘Alī Arslān Khān, with the latter being first to enter the fray. Blood flows “like a river” as five hundred infidels are “sent down to hell,” and a much smaller number of Muslims—listed by name in an honor-roll—taste “the nectar of martyrdom.” The non-Muslims beat their drums of retreat, and both sides retire to their camps for the evening. In the morning, the Muslims pray, and then form their battle-lines.

This sequence is the first of many which proceed in almost precisely the same way: a Muslim hero enters the fray, often reciting a prayer; rivers of blood are spilled; drums of retreat are sounded; both sides settle in for the evening; the Qur’ān is recited, a meal is prepared, and its “aroma” is dedicated to the spirits of the martyrs. Then, at dawn, the Muslims say their prayers and form their battle lines. This sequence of events, more or less, recurs perhaps a dozen times in the text, and it becomes formula. The dramatic effect is either stultifying or entrancing, depending on one’s mood and perspective. The repetition is song-like and poetic. The slaughter and the prayers alike have the regularity of ritual.

13 In other versions of the manuscript, their names are spelled Nuktī and Juqtī.

The next day the battle resumes, but this time the first hero to enter the fray is Yūsuf Qādir Khān—historically, Ḥasan Bughra Khān's son, though he is not identified as such in the text. In fact, his entry into the narrative is quite sudden, and he is not given any kind of introduction, perhaps because the story has been crudely edited here or perhaps because audiences were expected already to know all they needed to know about this prominent warrior-saint. Before he goes into battle, he receives a blessing at the hands of Ḥasan Bughra Khān, who “entrusts” the hero first to God, second to the Prophet Muḥammad, and third to Satuq Bughra Khān. The ruler here is made to resemble a Sufi master, blessing the warrior by invoking the spiritual lineage of the Bughra Khāns. Yūsuf Qādir Khān, receiving the blessing, recites some poetry as he enters the battle—lines that would appear quite strange to those unaware of the text's strong Sufi orientation: “Now the time to bond with the secret as come,” he recites. “By love, one's heart of silver is saved; by alchemy it is turned to gold.” The language and imagery here—seeking union with the hidden divinity, salvation and suffering through love, alchemy perfecting one's heart—are immediately recognizable as common tropes in Sufi poetry. Yūsuf Qādir Khān is a kind of disciple here; the battle is a devotional act in the quest for union with the divine.

Another river of blood spills; another battle goes well for the Muslim side; the armies return to their camps; dawn prayers are performed; battle lines are formed.

Before the next day's battle begins, a few other fighters are honored with a mention, all of them related by blood or marriage to Satuq Bughra Khān: Jalāl ad-Dīn Baghdādī is depicted as a military commander, assigning two of his sons to the defense of Kāshghar (one of whom is described here as Ḥasan Bughra Khān's son-in-law). This day, it is Ḥasan Bughra Khān who leads the fight. For three successive days he serves as the Muslims' vanguard, and each day proceeds in the usual fashion: rivers of blood, retreat, prayer, repeat.

The tempo changes when the ruler appoints 'Alī Arslān Khān to lead the fray once more. Fighting for several days, 'Alī Arslān impresses the non-Muslims with an astounding ability: neither sword nor axe can cut him. Jigalu al-Khal-khāl, hero of the non-Muslims, offers that anyone who can find a way to injure the warrior will receive their weight in gold. An old lady volunteers, and she works a clever ruse. Managing to gain employment among the unsuspecting Muslims, she finds herself near 'Alī Arslān one day as he is recounting the heroic events of the day's battle to his comrades. The old lady remarks aloud that neither sword nor axe can cut the champion, and she asks him to explain himself. Foolishly, he reveals his secret: the only time when an axe or sword can cut him is during his dawn prayers. At that time, his body turns to water, such that even a reed would pass through it. There are strong Sufi overtones to this explana-

tion, with its imagery of physical transfiguration, vulnerability, and destruction through prayer, and even in its conspicuous mention of a reed (the body of the flute, that ubiquitous Sufi literary trope).

The trickster woman returns to Jigalu al-Khalkhāl with this important information and collects her reward. Nevertheless, another forty days of battle pass before the “intel” is put to use. Why? Because the fated day for ‘Alī Arslān Khān’s martyrdom has not yet arrived; it can be on no other day than the tenth of Muḥarram, the day of ‘Āshūrā’, anniversary of Husayn’s martyrdom. Notwithstanding Jigalu’s impatience to slay the Muslim hero, the narrative implies that God was in control all the while, ordering events to produce perfect, evocative symmetry.

On the day of ‘Āshūrā’, the non-Muslims storm the Muslims’ camp as they are preoccupied with their morning prayers. The “worst of infidels” cuts ‘Alī Arslān Khān’s head from his body. Without their champion, the Muslim troops are overrun by their opponents, who win a crushing victory that day. Among their victims is ‘Alī Arslān Khān’s mother, Maryam Khānim, who leads several of her daughters into battle (a rare example of female warriors in a Muslim hagiography!). Though she is defeated, God spares her the pain of the enemy’s weapons, as she is granted a saintly kind of power (likely meant to evoke the miracle by which Satuq Bughra Khān took down his evil uncle): beckoning the ground to open up beneath her feet, it swallows her whole.

When news of ‘Alī Arslān Khān’s death arrives in Kāshghar, there is profound and general mourning—even the birds and fish weep bitterly. Invigorated by their lust for vengeance, Ḥasan Bughra Khān and Yūsuf Qādir Khān lead a fierce counterstrike lasting seven or eight days, driving their enemies in retreat to China. We learn that ‘Uthmān Bughra Khān, said to be a son of Ḥasan Bughra Khān, is killed in the campaign (along with sixty other Muslims), and his burial provides the first glimpse, in this text, of a recurring motif in East Turkistani hagiography: the multi-step process by which a dead saint’s resting-place becomes a shrine. Here, in the customary fashion seen in the genre, a banner is raised in the fallen warrior’s memory, *awqaf* (religious endowments, often partially or wholly tax-exempt) are established in his honor, a shrine is constructed, its personnel are appointed, and several people (here unspecified) are made exempt from taxation. Despite the fleeting nature of this scene and the small relevance of ‘Uthmān Bughra Khān to the narrative, the curious level of detail here, as well as the recurrence of these events across many hagiographies, suggest that a few words of explanation would be worthwhile. It is useful to recall, first, that hagiographical narratives like the present text were often read aloud at shrines, and that copies of such texts would be kept either by the shrine’s personnel or at the shrine itself. The text is, therefore, recounting the

origins and construction of its own “home,” showing the audience how shrines came to be. It is also detailing the formation of East Turkistan’s sacred landscape, showing the conversion not only of its people, but also of its landscape. These signposts and notices of sacred places found throughout the region’s hagiographies help us to envision the region’s sacred geography as the text’s audience might have envisioned it. Finally, it is worth noting that these scenes of shrine-construction follow a fixed formula across multiple hagiographies—a kind of ritualized formula in writing.

After the shrine is established, we find Ḥasan Bughra Khān consolidating Muslim control over Yarkand—presumably a recent conquest. He appoints a *raʿīs* (mayor/governor) there, hinting at the town’s subservience to Kāshghar, his capital. The townspeople convert, offering up their lives in humility and all of their goods as alms. Ḥasan Bughra Khān’s just rulership over Yarkand is hinted at by the mention of his redistributing all their alms to the poor. Finally, Ḥasan Bughra Khān prays on the converts’ behalf, safeguarding Yarkand, we are told, so that it will never be destroyed. Here, we see Ḥasan Bughra Khān as a saint, providing intercession through prayer just as Satuq Bughra Khān, Abū al-Naṣīr Sāmānī, and the Prophet Muḥammad did previously in the text.

Having secured Yarkand, Ḥasan Bughra Khān journeys with some companions to the final resting-place of ‘Alī Arslān Khān, where they mourn and recite scripture, wondering what to do with the champion’s body. Suddenly, an unidentified voice “from the unseen realm” instructs them to bury it where it lies, and when they approach the body in order to carry out these orders, they see that it has no head.

We hear two different tales recounting the fate of the saint’s corpse. In the first, a flashback to the moment of ‘Alī Arslān Khān’s death reveals his own posthumous orders (from the spirit-realm) that his head be tied to the game-strap of his horse, and his sword placed atop the saddle. When this is accomplished, a reed suddenly emerges, kills several “infidels” and disappears, presumably along with horse, sword, and head. (While I am sorely tempted to leave readers to their own devices in puzzling through this peculiar episode, I will instead offer a brief word of clarification.) It is useful to know here that ‘Alī Arslān Khān is buried in *two* places in Xinjiang: his body rests at the famous Ordām Padishah shrine near Yangi Hisar, while his head is thought to be buried in Kāshghar.¹⁴ (A flag-and-drum ritual, once performed at the yearly summer

14 On the Ordām Padishah shrine, cf. Dawut, “Ordām Mazar: A Meeting Place for Different Practices and Belief Systems in Culturally Diverse Xinjiang,” in *Kashgar Revisited: Uyghur Studies in Memory of Ambassador Gunnar Jarring*, Ildikó Bellér Hann, Birgit N. Schlyter, and Jun Sugawara, eds. (Leiden: Brill, 2017), 232–255; Thum, *The Sacred Routes of Uyghur*

shrine festival of Ordam Padishah, was said to enact the reattachment of the saint's head to his body.¹⁵) Though it is not made explicit in the text, it appears that this tale of the severed head on horseback is meant to evoke the saint's head's journey to elsewhere.

Meanwhile, standing before the saint's body, which lies among many others, Ḥasan Bughra Khān wonders aloud what to do with all the dead "martyrs" in his presence. His commanders and soldiers respond with a phrase that is recurrent in the narrative: "if you pray ... and we say 'amen,' then perhaps ..." (The phrase appears also when the Prophet Muḥammad's companions ask him to summon Satuq's spirit through prayer.) Ḥasan, acting again as a saintly intercessor, produces a miracle through prayer. The world suddenly goes dark and a storm passes over them. When it is light again, they see that sand has settled on the "martyrs," and salt has settled on the infidels.

A shrine—surely Ordam Padishah—is constructed on the spot, with the ritual of its establishment proceeding in the formulaic fashion: a recitation and funereal ritual for the dead, construction of the shrine, appointment of its personnel, exemption of certain individuals from taxation (a detail meant, perhaps, simply to suggest the noble and honored nature of these folk, or perhaps one intended by later shrine personnel to remind a ruler of their rightful, traditional privileges), and *awqaf* are established. Here, a cauldron and a candle are set in their proper place also—two items that would have been visible at most shrines, perhaps seen by the audience as this text was recited. Ḥasan Bughra Khān returns to Kāshghar, where further mourning takes place, a detail perhaps meant to reinforce the connection between the capital and the provincial town of Yangi Ḥiṣār, where the shrine was established.

Instructions follow concerning the proper use of a shrine, seemingly intended both for rulers and for the audience. We are reminded that Ḥasan Bughra Khān made a pilgrimage to the saint's burial-place, where he received alms from the people, set the pot boiling, lit the lamps, and prayed on the people's behalf. Whatever need a person might have, we are told, the shrine-attendants will satisfy it, boiling the pot and lighting the lamps just like this saintly ruler had done, and—provided they do what they should—the pilgrim will be provided intercession and shelter on the Day of Judgment. Audience, shrine, rulers, saints, and ritual are linked here in one smooth arc from past to present.

History, 120; Harris and Dawut, "Mazar festivals of the Uyghurs: Music, Islam, and the Chinese State," *British Journal of Ethnomusicology* 11/1 (2002), 101–118.

15 Rachel Harris, "National Traditions and Illegal Religious Activities amongst the Uyghurs," in *Music and the Play of Power in the Middle East, North Africa, and Central Asia*, Laudan Nooshin ed. (Abingdon: Routledge, 2016), 169.

The just leadership of Ḥasan Bughra Khān and Yūsuf Qādir Khān is then recounted, with the narrator implying that they ruled Kāshghar in tandem for twelve years (it is not clear here if they held different ranks). The examples of their “justice” will surely alarm modern readers: if these rulers learned of any person failing to wear a turban, we are told, they would drive a nail into that person’s head!

Such is their prestige that rulers arrive from the town of Turkistan (in present-day Kazakhstan) asking for their help in re-converting its people, who have all become infidels. Ḥasan Bughra Khān takes the lead, appointing several commanders and marching into Turkistan, where his soldiers are victorious. Indeed, the historical figure of Ḥasan Bughra Khān is known to have conquered this region to the west in the 990s. The crucial detail left out here, understandably, is that the historical Ḥasan Bughra Khān seized the region from the Sāmānids—fellow Muslims.

The people of Turkistan convert and submit to Ḥasan Bughra Khān, who pays a visit to the most popular pilgrimage-site in the region: the shrine of Khwāja Aḥmad Yasavī, Central Asia’s best-known Sufi saint. Ḥasan Bughra Khān then conquers the remainder of the country, carrying with him Aḥmad Yasavī’s cloak. The latter saint needs (and receives) no introduction here, nor is Ḥasan Bughra Khān’s connection to Yasavī belabored. The evident message is a striking one, however: Ḥasan Bughra Khān reigned over Turkistan and its environs under Yasavī’s (literal) mantle, uniting two regions as well as two Sufi lineages through conquest and conversion.¹⁶

After completing his conquest, Ḥasan Bughra Khān heads to a town called Madāyīn, whose precise location is unclear. Here, he meets four imāms—The Four Sacrificed Imāms, as they are often called—with whom he weeps, feasts, and prays. He stays there for several days, and finally seeks a blessing from these Four Imāms: if he follows ably in the footsteps of Satuq Bughra Khān, then, he asks, might he prevail over his enemies? The Four Imāms pray that it should come to pass and consecrate him to God, to the Prophet Muḥammad, and to Imām Ḥasan and Imām Ḥusayn—perhaps hinting at the Four Imāms’ supposed descent from these Imāms, at Ḥasan Bughra Khān’s namesake, and at his eventual martyrdom.

16 This harmonization—in narrative form—of multiple prestigious Sufi lineages (which, in earlier periods, might have been kept separate) resonates with a much larger regional trend that Devin DeWeese has observed in the eighteenth and nineteenth centuries: see DeWeese, “‘Dis-ordering’ Sufism in Early Modern Central Asia: Suggestions for Rethinking the Sources and Social Structures of Sufi History in the 18th and 19th Centuries,” in *History and Culture of Central Asia / Istoriia i kul'tura Tsentral'noi Azii*, ed. Bakhtiyar Babadjanov and Kawahara Yayoi (Tokyo: University of Tokyo, 2012).

For several years, Ḥasan Bughra Khān wields his father's sword in successful battles across the region, converting non-Muslims as he goes. One day, he learns that Kāshghar has fallen into some sort of "confusion." Sending Yūsuf Qādir Khān to seek the aid of the Four Imāms at Madāyīn, Ḥasan Bughra Khān leads seventy thousand troops to Kāshghar, where he defeats a host of "infidels" and discovers what has happened to its citizens: they had left the Muslim religion, eating forbidden foods like dogs, donkeys, and pigs, and committing all manner of forbidden deeds. It appears they have been led astray by none other than Juqta Rashīd, Nuqta Rashīd, and Jigalu al-Khalkhāl, Ḥasan's old foes, who take to the battlefield for several days of fighting. Ḥasan Bughra Khān manages to beat them into a retreat, and when he re-enters Kāshghar the people submit to him and convert once more to Islam. If these events have a historical correlate, it is possible that they are meant to evoke the Khotanese attack on Kāshghar in the 970s.

Once more firmly in possession of Kāshghar, Ḥasan Bughra Khān leads a campaign in pursuit of the non-Muslim army. He manages to put them to flight, but after some days of fighting the "infidel" troops gain reinforcements and begin to slaughter the Muslims. Ḥasan Bughra Khān, foamy-lipped, fights bravely, but finally he is struck down by "celestial destiny"—and, more specifically, by several arrows.

Devastated and enraged by the loss of their leader, the Muslims fight more courageously than ever, but the onslaught of adversaries, day after day, lasts for more than a week. Entrapped in the desert, they begin dying of thirst.

Now there is a sudden flashback through which we receive a more elaborate version of Ḥasan Bughra Khān's final days. As the ruler suffers with his troops in the desert, two figures appear by God's command, each bearing a vessel, one gold and filled with water, the other silver and filled with yogurt. The water, the Muslims are told, is from Zamzam, the sacred well of Mecca. The two figures are identified as an angel and Khizr, the heavenly figure who had previously appeared to Satuq Bughra Khān as well as Abū al-Fatāḥ.

Thirsty as they are, no one drinks the Zamzam water; instead, Ḥasan Bughra Khān performs ablutions with it, and as he prays he begins to weep for the plight of his soldiers. The tears overflow—not just from his eyes, but from his skull, turning him into a human fountain as the water pours from the top of his head. It then begins to spill from the rocks in the spot where he had made his ablutions, and he plants his staff there. (The planting of a saint's staff to make the desert bloom is another common motif in East Turkistani hagiography, and it has its ritual correlate in the famous "mystical trees" of Central Asia: trees believed to have spiritual significance are festooned by travelers and pilgrims with bits of cloth, making each branch a "banner," like those planted to mark

the graves of saints.) Their water-supply and morale replenished, the Muslims fight bravely for several more days. In the end, however, the enemy prevails, and this version of Ḥasan Bughra Khān's final days is presented as a countdown of battles leading to the day of 'Āshūrā', just as the death of 'Alī Arslān Khān had been.

According to one version of events, we are told, the non-Muslims seize Kāshghar at this time and convert it once more into a non-Muslim city. Ḥasan Bughra Khān's daughter flees the city, but she is pursued by the enemy and, before she can feel the pain of their weapons, prays so that the earth opens up and swallows her. Meanwhile, Yūsuf Qādir Khān is at Madāyīn, where Ḥasan Bughra Khān had sent him to seek the aid of the Four Imāms (presumably through their prayer and intercession). Learning of Ḥasan Bughra Khān's death, he goes before the Imāms, who are introduced grandly here with a flurry of honorifics (world-conquerors, lords of the auspicious conjunction, infidel-slayers), their lineage traced back to the Prophet Muḥammad. We learn that the Imāms are not just saintly spiritual leaders, but also the rulers of the town of Madāyīn, "elevated by all of the *amīrs* to rule from the ornamented throne of the sultanate." Like their counterparts in Kāshghar, they had converted the local populace and waged war with the non-Muslims. Yūsuf Qādir Khān comes humbly before these rulers, begging their aid in winning back Kāshghar.

The Four Imāms give their blessing along with forty thousand warriors, and Yūsuf Qādir Khān leads the army in view of Kāshghar. Rather than attacking the city, however, he sends a letter to its inhabitants, urging them to convert willingly or else at sword-point. The people contemplate their options and send back their reply: they would convert voluntarily, so there would be no need for violence. Pleased, Yūsuf Qādir Khān delivers their decision to the Four Imāms, who appear skeptical and resolve to visit the city themselves. Before making the journey, they visit the tomb of an unspecified saint (perhaps it is Satuq Bughra Khān?) who gives them a prophecy: they would conquer Kāshghar, but in the process they themselves would "drink the nectar of martyrdom." Naturally, the Imāms rejoice.

The Four Imāms travel toward Kāshghar, raising funds as they go and assembling an army consisting both of voluntary fighters and those forced to come along (a curious detail perhaps meant to indicate that the Four Imāms had ample means when it came to both types of persuasion). They turn back the warriors, however, and insist upon setting out on their own to meet their destiny. In the end, however, the army goes with them.

As Yūsuf Qādir Khān awaits the arrival of the Four Imāms, a procession of commanders and their armies come before him, the arrival of each described

in formalized, poetic refrain: each commander is heralded by a cloud of dust and a waving banner, riding an Iraqi horse, regally clad in a red caftan, with a sword strapped across his chest and an army following behind him. The commanders are listed by name, in an honor roll, their *nisbahs* evoking points west (and therefore the cosmopolitan, trans-Eurasian prestige of the Imāms)—Khwarazm, Kasan, and Baghdad. Finally, the Four Imāms arrive, clad in black caftans, wielding Egyptian swords, and flanked by thousands of warriors. The people of Kāshghar, witnessing the arrival of these magnificent armies, stream out of the city in order to submit to the Imāms.

The Four Imāms remain skeptical, however, and rather than accepting their submission, they instruct Yūsuf Qādir Khān to find out more about their conversion: was it voluntary, or forced? After all the talk—throughout the text—about conversion at sword-point, the Four Imāms make it clear that this is not the type of conversion they are looking for. It is only when the people of Kāshghar confirm that they have longed for the opportunity to become Muslims that the Four Imāms are satisfied, lead them in speaking the profession of faith, and then lead them in prayer. Having gained control of Kāshghar without shedding a single drop of blood, the Four Imāms appoint Yūsuf Qādir Khān as its ruler, and they leave him instructions for the care of their bodies when—eventually—their prophesied martyrdom should take place. Yūsuf Qādir Khān is assigned to build their shrine, appoint its personnel, light the candles, and set the cauldron boiling.

Having thus converted Kāshghar, the Four Imāms proceed to Yarkand,¹⁷ whose population likewise submits and converts. The Four Imāms offer a glowing appraisal of Yarkand—indicating, of course, that this portion of the text probably had its origins there. They declare it the capital of the land of Kāshghar, noting that all of the prophets and saints, including Khizr, have gazed favorably upon it, and that the Prophet Muḥammad's miracles have been manifested there—for example, when “the staff of the Turks” was made miraculously to bloom over the grave of the Seven Muḥammads, a group of saints memorialized with their own widely-circulated hagiography and shrine.¹⁸ Here we see a fine articulation of what Rian Thum calls the “sacred routes” of the region's history: hagiographies rarely describe their saints in isolation, instead

17 Though the text describes it being converted previously, we may assume (in the context of the narrative) either that its populace has become non-Muslim once again or—perhaps more likely—we are dealing with a “continuity error” here produced by the splicing in of the Four Imāms narrative.

18 A manuscript of their narrative is likewise bound in the compilation, along with the present text and the Muḥammad Sharīf narrative.

situating them in a broader sacred geography which includes West Turkistani towns such as Sayram and Bukhara but focuses predominantly on the oasis towns of East Turkistan and their associated shrines.

Having converted (or re-converted?) Yarkand, the Four Imāms head toward China in pursuit of the most fearsome adversary: the “infidel” commanders Juqta Rashīd, Nukta Rashīd, and Jigalu al-Khalkhāl. On the way to their stronghold, the Imāms convert several towns, but an imām (not one of the famous Four) is slain in a desert ambush, leaving the others to mourn. They bury their companion and continue toward the non-Muslims’ capital. When they arrive, their adversaries—including Juqta Rashīd and Nukta Rashīd—are stunned. A sorcerer consoles these commanders, promising to work some magic to protect the city. He presents them with a riddle—can the Muslims conquer a city they cannot see?—and then clarifies its meaning: he intends to make the city invisible for as long as the siege lasts.

Meanwhile, the Imāms send an envoy to the city, as they had done with Kāshghar, offering the population a choice of conversion or bloodshed. Duly frightened, the populace appears swayed by the threat, but the sorcerer convinces them to hold their ground, promising to work magic in the city’s defense along with his forty-one disciples (a number perhaps intended to mirror and evoke the coterie of forty-one consisting of Satuq Bughra Khān, his thirty-nine companions, and Abū al-Naṣir Sāmānī). They reject the envoy’s invitation to convert—enraging the Imāms, who send forth such a great host of warriors that the earth and heavens tremble.

Suddenly, the city disappears. The Four Imāms realize that sorcery has been worked, and they immediately set about praying to reverse the magic. Praying to the spirits of the saints, the city comes into view once more, and they set their soldiers upon it. As soon as the warriors set off, however, the city disappears again. They pray again, the city reappears, they order an attack, and the city disappears for a third time. Undaunted, they continue in this fashion for the next *forty years*. While it is surprising that the prayers of the Four Imāms fail to achieve the expected ends, it is tempting to view these events as a rationalization—in the language of hagiography—for what modern historians likewise assume was an enduring struggle to conquer Khotan. How, after all, can one explain the failure of such a great army of brave warriors? As with the death of ‘Alī Arslān Khān (tricked by a sorceress), it appears that only black magic, and no ordinary circumstance, can thwart the intentions of the saintly Imāms.

Finally, one day, some Muslim soldiers approach the city and find that it does not disappear. Seizing a resident to gain information, they learn that Nuqta Rashīd and Juqta Rashīd have fled the city along with several thousand troops

as well as their sorcerers, thus breaking the spell. The soldiers bring the seized man before the Imāms, who cross examine him and learn that 12,000 people remain in the city, terrorized by Jigalu Khalkhāl—a detail which casts the Muslims' conquest as a liberation struggle. The Four Imāms order an envoy to enter the city and discover whether those who remain in the city intend to convert to Islam or to do battle. They send a warrior named Qayṭūs Maghrebī to present Jigalu al-Khalkhāl with his options, and the "infidel" does not receive the message in good cheer, ordering his henchmen to seize the messenger. Qayṭūs Maghrebī grabs a sword and attempts to hack his way out as numerous Muslim reinforcements stream into the city. As they gain the upper hand over their non-Muslim adversaries, one Muslim commander urges another to stop the fighting: it is easy to kill a man, he says, but harder to convert him. The Muslim warriors resolve to pause for a time in order to allow those opponents an opportunity to convert.

First among the enemy ranks to take advantage of the ceasefire is their commander, Jigalu al-Khalkhāl, his bow hung around his neck in the customary display of humility. He throws himself at the Imāms' feet, brings gifts for them the following day, and informs them of the whereabouts of his former comrades Juqta Rashīd and Nukta Rashīd. Evidently sparing their longtime enemy's life and welcoming him into their religion, the Imāms lead their armies in pursuit of the remaining non-Muslim commanders.

When they catch up to Juqta Rashīd and Nukta Rashīd, they find that they are safely fortified within a stone citadel. An "infidel" spy is seized and quizzed on how the Muslim army might conquer the fortress, and he reveals that the key is to block its water-supply by stopping up the copper pipe which carries water from the nearby river. Learning this, the Four Imāms work a miracle: they touch a drum to the ground, and a tree laden with apples grows in that very spot. Tossing some apples in the river, they observe their passage down the current until the fruits arrive at the mouth of the copper pipe, which the Muslims block up, apparently driving their adversaries, in their thirst, out of the citadel. The Four Imāms, then, are finally victorious in the battle of summoning the supernatural: having been forestalled forty years from capturing one town by "infidel" sorcery, they overthrow another with their miracle-working.

After their victory, the Imāms pursue an auspicious scent to a sacred spot, where they receive another foreshadowing of their tragic destiny—this time articulated by the spirit of the Mahdī. He informs the Imāms that he will pray for them, but that he cannot help them, perhaps hinting at their eventual "martyrdom." The Mahdī is none other than the hidden twelfth Imām revered by Twelver Shī'ites as a kind of messiah who will return one day to deliver justice to the world. More-so than its repeated allusions to the prestige of 'Alī, the appear-

ance of the Mahdī gives this text a remarkably Shī'ite coloring, despite the fact that it was produced for Sunni audiences. In East Turkistan today, as in prior ages, reverence for the Imāms is not regarded as a distinctly Shī'ite endeavor, nor do many (if any) Uyghurs in the region regard themselves as Shī'ites.

A pilgrimage to the tomb of Ja'far Ṭayrān¹⁹ follows, which likewise evokes their coming demise: Ja'far Ṭayrān, bannerman of the Prophet Muḥammad, was “martyred” at the Battle of Uḥud. The saint tells the Four Imāms that the Prophet himself had instructed him to come there, to the land of Kāshghar, where he was to await the arrival of its rightful Muslim conquerors and aid them in the effort—instructions which he managed to fulfill even in death, as he reports carrying his own severed head with him on the journey.

In their gratitude, the Four Imāms plant a banner to mark the saint's grave-site, which is today a well-known shrine in Xinjiang. Here again we find the theme of saints taking part in the creation of the sacred landscape, this time through a motif known as *kashf al-qubūr*—the recovery of graves. Among the most commonly-recurring themes in East Turkistan's hagiographies, *kashf al-qubūr* is usually deployed in tales of how early Islamic saints and heroes—usually the Prophet's companions—came to the region. It answers two simple and natural questions by allegorical means: first, how and why did the companions of the Prophet, so far away in Arabia, come to East Turkistan in the age before its people converted? (Here, as is typical, we learn that the Prophet had sent the saint on a mission to the region, foreseeing its conversion.) Second, what connection—if any—could East Turkistan have to the early ages of Islam, considering that its conversion did not come until at least three centuries after the Prophet's death? The answer: the region's “Islamic” history had been right beneath their feet all along, hidden in plain sight.

The motif of *kashf al-qubūr* also serves as an elegant device for connecting various saints to one-another, thereby shedding light on patterns in the region's sacred geography. To say that the Four Imāms built the Ja'far Ṭayrān shrine is to intimately align those two shrines. One can well imagine the possibilities in the realm of political propaganda, too: a ruler who is the patron of one shrine might stake his claim to the other, citing their historical confraternity; a ruler who is the “custodian” of both might articulate the conceptual boundaries of his domain by pointing to those interrelated sacred spaces on the landscape. Aligning shrines in this way also serves to highlight their prestige: if the Ja'far Ṭayrān shrine was built by the Four Imāms themselves, than surely it is an important shrine indeed; if the Four Imāms had the power to discover such an important

19 More commonly called Ja'far Tayyar or Ja'far Ibn Abī Ṭālib, the brother of 'Alī Ibn Abī Ṭālib.

place, then surely they were great saints. So it is that we sometimes find Central Asian saints being “tested” on their abilities to perform *kashf al-qubūr*; a true saint must recognize the presence of another, even beneath the ground.²⁰ This mystical connection and communication between saints also evokes to the chain of spiritual transmission by which spiritual knowledge is thought to pass from one to another.

Having chatted with the spirit of the Prophet Muḥammad and discovered the grave of the buried saint, the Four Imāms resume leading pursuit of the “infidel” armies. The progress of the campaign had, they learn, been stalled in their absence by a clever ruse on the part of the enemy: the Muslim armies pursued a distant drumbeat for some time, only to find that it was nothing but a drum tied to the tail of a camel which led them astray. The Imāms send a top commander after the enemy as their vanguard, but he is slain in battle, and when they arrive at the scene they find their armies sunk in mourning. Burying the hero, they prophecy their own coming demise, telling the warriors that they shall soon “drink the nectar of martyrdom.” That night, the spirits of “all of the saints” confirm their premonition, informing them that the fateful day was soon to come.

The Four Imāms rise the next day and lead a fierce and bloody battle, hacking off so many “infidel” heads that they lay strewn about “like the stones of the valley.” A similarly pitched battle is fought the day after, which begins with the Imāms fashioning a clever strategy which is, unfortunately, narrated somewhat opaquely in the text. The Imāms send a spy to discover what kind of meal the enemy is preparing for their breakfast, and when they learn that bread soup will be served, the Imāms order the Muslims to have porridge for their meal, since it could be finished off before the enemy’s soup had cooled—allowing the Muslims to get the jump on them in preparing for battle. More heads roll.

As usual, however, one trick is balanced by another; that night, the non-Muslims work some subterfuge of their own. Two dogs appear in the Muslims’ camp, one of which an Imām shoots with an arrow. Another of the Imāms talks his comrade out of killing the second dog, which proves to be a mistake. The dogs turn out to be spies in disguise, and under the cover of darkness the surviving spy gnaws apart the Muslims’ weapons in dog-like fashion.

The next day, the Muslims struggle to fight with their mangled armaments, and such a fierce battle is fought that the spilled blood reaches the height of

20 See, for example, Florian Schwarz, *“Unser Weg schliesst tausend Wege ein”: Derwische und Gesellschaft im islamischen Mittelasien im 16. Jahrhundert* (Berlin, Klaus Schwarz, 2000), 142–143; Eden, *The Life of Muhammad Sharif*, 13.

the horses' stirrups. Sending the army ahead under the leadership of Jalāl al-Dīn Baghdādī, the Four Imāms occupy themselves with prayer and stick a dead tree in the ground, where it immediately blooms—a motif which is usually found accompanying either the founding of a town or the construction of a shrine (or both), but which appears somewhat random in this context. It is probably meant to evoke the imminent death of the Imāms and the selection of a sacred space for their shrine. Indeed, as they go forth to join their troops on the front lines, the “infidels” ambush them, and just as they kneel to pray, all four “drink the nectar of martyrdom.”

Multiple saints in the narrative are pictured dying at the moment of prayer—a motif which may have Sufi overtones, hinting at prayer as an act of self-annihilation and loss of ego which permits union with the divine. Indeed, the fallout from their “martyrdom” here abounds with Sufi imagery. After the world goes dark and trembles at their death, a reed (that most common of items in Sufi poetry) emerges, driving the enemy away and creating symbolic symmetry with the earlier death of ‘Alī Arslān Khān. The Imāms’ banner-holders, meanwhile, cling to their standard until their hands are severed in battle; at that moment the banner flies into the heavens, and, in the language of the text, “the veil is lifted”—a phrase evoking the Sufi concept of a veil separating the divine from the transient world.

Only forty-one Muslims remain alive on the battlefield—the third recurrence of this tally, which first appeared in the context of Satuq Bughra Khān’s heavenly procession before Muḥammad—and their fate is rather ambiguous. They hesitate to return home to Madāyīn, afraid to deliver news of the disaster (and perhaps ashamed that they did not gain “martyrdom” along with their comrades). A voice appears from the “unseen realm” and bids them vanish, and all but one disappears. The remaining warrior is identified as Khizrī Bābā, whose name is clearly meant to call to mind the prophet Khizr who, earlier in the narrative, awakened Satuq Bughra Khān to Islam and saved Ḥasan Bughra Khān’s army from death by thirst. Khizrī Bābā, we learn, had been miraculously conceived in China when his mother became pregnant by “a scent from Māwarā’ al-Nahr.” Now forty years old, Khizrī Bābā behaves less like a heavenly creature than a scared and confused mortal: the spirits of the Four Imāms communicate to him that he is to remain there in that spot and preside over their grave. Rather than rejoicing as one might expect, Khizrī Bābā weeps and laments to the spirits of the Imāms that it seems like an awfully lonely job. The assignment is non-negotiable, however, and the Four Imāms give him another task on top of it: he must first go and inform Yūsuf Qādir Khān about their deaths, so that the hero can come to the spot and arrange for the construction of their shrine, raise the banner, consecrate the *waqf*,

set up the candles and cauldron, and appoint its personnel. Weeping all the more, Khizrī Bābā heads off to Kāshghar to bring Yūsuf Qādir Khān the message.

When Yūsuf Qādir Khān arrives at the spot and sees the decapitated Imāms, he faints in anguish. When he returns to consciousness, he realizes that the battlefield around him is littered with so many severed heads that it is impossible to tell which of the heads belonged to Muslims—the issue here probably concerns the need for their proper burial. To discern between the heads, Yūsuf Qādir Khān prays and occasions a miracle: a great storm gathers, and the world goes dark. When the skies clear, Yūsuf Qādir Khān sees that the heads have been sorted: the Muslims' faces have been turned toward Mecca, the others turned downward toward hell. He buries the Muslim heads in a box and plants a banner above it, marking the place as a shrine, and throws the other heads out into the desert.

Khizrī Bābā is appointed to oversee the shrine of the Imāms, just as the they had decreed, and after arranging the tax-exemptions, the candle, the cauldron, and the personnel, Yūsuf Qādir Khān instructs him to pray for the Imāms there, adding the curious demand that alms from the land of Kāshghar must go toward supporting the shrine's attendant—evidence, perhaps, that an attendant of the Four Imāms shrine had a hand in crafting or editing the narrative somewhere along the line. Here again, the audience is instructed in the power, use, and meaning of shrines: whoever visits the shrine, we are told, circles it, makes the cauldron boil, lights the lamps, and prays will enjoy the Imāms' intercession on the Day of Judgment.

Here the narrative ends—not with victory over the “infidels,” which never comes, but rather with a lesson to the audience on the importance of the text itself: whoever reads the text, “or, if he cannot read, listens to it,” if that person also performs charity, lights the shrine's lamps, recites the Qur'ān, prays, and praises God, he too will receive the Imams' intercession on the Day of Judgment. These instructions, repeated at various points throughout the text, shed light on its social context as well as its anticlimactic and tragic story-arc. We see here how intimately the text was bound up with the shrine and the elements of pilgrimage; indeed, reading or listening to the text is cast as the first item on the ritual to-do list for shrine visitors. In that light, we can better understand why this text, despite all its swashbuckling, strutting warriors, and ferocious battles, does not generally offer the expected victorious climaxes. Though the Muslims gain some notable victories, the death of a saint concludes each portion of the cycle: first Satuq Bughra Khān (the only saint not “martyred”), then 'Alī Arslān Khān, then Ḥasan Bughra Khān, and finally all four Imāms. Many other heroes are slain in passing. The “evil-doers” Juqta Rashīd and Nukta Rashīd ride

to safety in the end. Readers expecting a typical romance or epic here, with the typically triumphant ending, will surely be surprised. We can best understand this curious feature of the text by considering again its most immediate audience: the visitors to the shrines are the primary audience of such hagiographies, and the story of how the shrines came to exist is also the story of how the saints were killed. Despair and mourning take precedence over celebration in these narratives, and a palpable melancholy permeates even the text's recounting of saints' victories, which are presented with far less fanfare than the saints' "martyrdoms" and funerals. Indeed, shrine pilgrimage itself is a kind of renewal of funeral rites. In a text permeated with symmetry at every level, the most remarkable symmetry is between subject and audience: the saints, their followers, and the audience mourn at the shrine, light the candles, and await intercession at the end-of-days.

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The Manuscript: Transcription

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين والعاقبة للمتقين، الصلوة والسلام على رسوله محمد وآله وأصحابه أجمعين.

بعد، حضرت سلطان ستوق بغرا خان غازي نینگ تذکره[لاری نی بیان قلورلار. اولار نینگ مبارک روح پاک لارینی پاک قلغان جمیع بدعت عیب نقصان دین خوشبوی قلغان خدایتعالی سلطان ستوق بغرا خان غازینی جمیع بدعت ایشلارنی یوق قلغوی دیدیلار. حضرت پیغمبر (صلی الله علیه وسلم) نینگ | شریعت لارینی روشن قلغوی دیدیلار. ایمان نورینی اسلام نی آشکارا قلغوی، جمعی کفرلارنی و منافق لارنی اولتورگوچی ایردیلا. مظلوم لار دادیغه یتب و بیچاره لارگا رحمی قلغوی ایردیلا. اولار نینگ ذات شریف و توصیف لاریگا عاقل لار نینگ عقلی یتایدورلار. اولار نینگ جمال جهان آرای لارینی توصیف قلیب فهم ادرا کدا حیران و سرگردان بولوبدورلر. خدایتعالی اول ذات شریف که رستی داستان نینگ بازوسی نی عطا قلغان، حضرت شاه مردان مرتضی علی نینگ همتی نی برگان، حضرت امیر همزه عالیشان نینگ جرعتینی برگان ایردیلا. حضرت سلطان بدکردار کفرلارنی اسلامغه دلالت قلیب حق (سبحانه وتعالی) نینگ درگاه یغه کلتوردیلار و جاهل گمراه لارنی جهالت دین ضلالت دین چقاریب راه راست غه سالدیلار. خدایتعالی قدرت کامله سی برله اول ذات شریف نی و حکمت شامله سی برله شونداغ خلق قلدیلار کم حضرت پیغمبر (صلی الله علیه وسلم) نینگ دین مذهب لاری نینگ ایشکلاری نینگ آچقوسی نی شول ذات شریف نینگ قول لاریغه بردیلا.

اول حضرت سلطان بو عالم که کلهاسدین برون نچندیل ایلگری روح لارینی معراج کچه سی حق تعالی حضرت پیغمبر (صلی الله علیه وسلم) غه پیغمبر لار نینگ روح لاری نینگ قتاریدا کورساتیلار. آنحضرت (صلی الله علیه وسلم) جبرائیل (علیه السلام) دین سوردیلا «بو قیسی پیغمبر نینگ روحیکه مونداغ اولوغ درجه ده خلق قلیب دور؟» دیب، جبرائیل (علیه السلام) ایدیلا «یا رسول الله | بو هیچ قیسی پیغمبر نینگ روحی ایماس، سیز نینگ امتینگیز نینگ روحی دور. سیزلار عالم دین اوتوب اوچ یوز اوتوز یل دین کین وجودغه کلیب ترکستان ولایتی داکی کفرلارنی اسلام غه مشرف قلیب سیزلار نینگ شریعت لارینی خلق ایچنده آشکارا

قیلا دورغان اَمّت لاری دور. اسم شریف لار حضرت سلطان ستوق بغرا خان غازی دور» دیب جواب بردیلار. حضرت رسول (علیه السلام) ایتلار که «یا برادریم جبرائیل! بو اَمّت نینگ روحی نی پیغمبرلار نینگ روحی نینگ قتاریدا خلق قلماق نینگ سببی نمه ایکین؟» دیب سوردیلار. حضرت جبرائیل ایدی لار «یا رسول الله، ایکی وجهدین بو اَمّت لاری نینگ روحی نی پیغمبرلار نینگ قتاریدا قلدی. اولقی وجهی شبو که سیزلار نینگ شریعت لارینی خلق نینگ اراسیدا آشکارا قلیب سیزلار نینگ حکمی لارینی خلاق لارغه یتکوزادور. ینه بری بو که بعضه مسلمانلار بار که ایکی کشتی دین تولا کشتی نی مسلمان قیلامای عالم دین اوتوبدورلار، اما سیزلار نینگ بو اَمّت لاری نهایتسز خلق [—] خلاق نی یعنی خدایتعالی نینگ بنده لارینی اسلام دولتی غه مشرف قلور، و گمراه لیق دین الیب راه راست غه سالورلار. شبو جهت دین خدایتعالی بو اَمّت لاری نینگ روحی نی پیغمبرلار نینگ روحی نینگ قتاریدا خلق قلدی» دیب جواب بردیلار.

حضرت رسول (علیه السلام) بو خوش خبرنی حضرت جبرائیل دین ایشتب بسیار خوش وقت بولدیلار. خدایتعالی غه حمد ثنا ایتیلار. مبارک ایلگ لارینی کوتریب مناجات قلدیلار که «الحمد لله ترکستان طرفیدین کونگولوم جمع بولدی چونکه کونگولومده خطوری بار ایدی. ترکستان (طرف) مسلمان بولمای | ایمان نینگ دولتیدین بی نصیب قالدی، دین اسلام یتادی دیب فردای قیامت 83^a کونی ترکستان طرفیدا کی اَمّت لاریم نینگ حالی نچوک کچار ایکین؟ دیب بسیار فریشان ایردیم» دیدیلار.

حضرت سلطان ستوق بغرا خان غازی نینگ روح فاک لارینی تربیت قلیش غه مشغول بولدیلار و هر کون ترک قلمای حضرت سلطان نینگ روحیلار یغه فاتحه اوقور ایردیلار. صحابه لار «امین» دیدیلار، و لیکن بیلما دیلار که کم نینگ حقیقا فاتحه اوقویدورلار. بر کونی حضرت معاز ابن جبل (رضی الله عنه) سوردیلار که «یا رسول الله کوندا ترک قلمای بر مراتبه فاتحه اوقویدورلار، کم نینگ حقیقا اوقویدورلار؟» دیب سوال قلدیلار. حضرت پیغمبر (صلی الله علیه وسلم) ایتیلار که «ای معاز، ترکستان طرفیدا کی خلق غه تیغ اسلام یتای مسلمان اوچون کونگولومدا بسیار فریشان لقیم بار ایردی. معراج غه چقان کچه سی عرشیدا پیغمبرلار نینگ روحی نینگ قتاریدا بر روح کوردوم، برادریم حضرت جبرائیل دین سوردوم بو روح قیسی پیغمبر نینگ روحی؟ دیب، حضرت جبرائیل ایتلار که یا رسول الله بو روح هیچ قیسی پیغمبر نینگ روحی ایماس، ترکستان طرفیدا کی خلق نی اسلام قیلا دورغان

امت لاری نینگ روحی دیب خبر بردی. شوننگ یوزیگا شول حضرت بغرا خان ننگ حقیدا ترک قلمای فاتحه او قودورمن» دیب. معاز ابن جبل باشلغین همه صحابه لارغه خوش خبر ایتلار.

83^b حضرت صحابه لار خوشحالیق قلیب همه لاری باتفاق | حضرت سلطان ننگ حقیدا فاتحه او قودیلا. چنانچه حضرت معاز ابن جبل اورا قوفوب ادب تواضع برله ایتلار که «تقصیر یا رسول الله! حضرت لاری ننگ پیغمبر ایکانلاری بر حقدور. دعا لاری مستجاب دنیا و آخرت نی حق تعالی حضرت لاری ننگ طفیلی اوچون خلق قلدیلار. مئه بولور که برو قلسه لار بیزلار آمین دیساک اول حضرت سلطان بغر[ا] خان ننگ پاک روحلاری شبویرگا حاضر بولسه بیز هم کوزومیز برله کورسک، حضرت سلطان ننگ جمال جهانلارینی کوروب مبارک دیدارلاریغه مشرف بولساق، بیزلار ننگ کونگلومیز هم ترکستان دین اول طرفدا کی مسلمانلار دین جمع بولسه؟» دیدیلار. حضرت پیغمبر (صلی الله علیه وسلم) معاز ابن جبل ننگ سوزینی قبول قلیب دعا مشغول بولدیلا. بر ساعت دا قرق برتن کشی باشیغه کیگیز قالفاق کیب دور، قراقشقا آرغوماقغه منیب دور. صلاح اوزلاریگا کیب آراسته قلیب دور، بر طرفدین پیدا بولوب کلب، حضرت پیغمبر (علیه السلام) غه جمع صحابه لار باشلغین همه گه آداب تواضع برله سلامت قلیب توردیلا. حضرت رسول خدا جمع صحابه لارگه «ترکستان طرفیدا کی خلق نی مسلمان قیلادورغان سلطان ستوق بغرا خان نینگ روحلاری شبو» دیب کورساتیلار. جمع صحابه لار حضرت سلطان نینگ روح لارینی کوروب ایتی لار که «الحمد لله بر جمعه نینگ قولیدین برایش کلور» دیب خوشحالیق قلیشیب و مبارک بادلیق فاتحه اوقوب رخصت بردیلار. حضرت سلطان نینگ روح لاری | غایب 84^a بولدیلا.

حضرت پیغمبر (صلی الله علیه وسلم) شول یردا ایتلار کم «بو قرق کشتی نینگ اطی خواجه ابو النصری سامانی، عرشد ا حضرت سلطان نینگ روحلاریغه ایمان قرآنی اور گاتیب اولتوراتیلار، موندا هم بیله همراه کلب دور. آخر بو عالم که وجودیغه کلگاندا حضرت سلطان شول خواجه ابو النصر سامانی ایمانغه مشرف قلور» دیدیلار. شول زمان صحابه لار تاریخ قلدیلار، «حضرت پیغمبر (صلی الله علیه وسلم) عالم دین اوتوب اوچ یوز اوتوز اوچ یل دین کیین ترکستان ولایتی دا حضرت سلطان ستوق بغرا خان غازی بو ذات شریف وجودیغه کلور، اون ایکی یاشدا ایمانغه مشرف بولوب چندان خلق نی مسلمان قلیب غازیلق صفتی گه داخیل بولور» دب فتودیلا. وینه شول یردا حضرت پیغمبر (صلی الله علیه وسلم) ایتلار که «اَوَّلَ مَنْ اَسْلَمَ مِنَ التَّرْكِ». بو حدیث نینگ معنی سی اول

بولور که «ترکستان طرفیدین حضرت سلطان ستوق بغرا خان غازی مسلمان بولادور» دیگان بولور، چنانچه خدایتعالی نینگ امری فرمانی بیلان نچند زماندین کین حضرت خواجه ابو النصر سمائی بو عالم گا وجودغه کلدیلا. عالم ظاهرنی اوقوب یورگان «أَوَّلَ مَنْ أَسْلَمَ مِنَ التُّرْکِ» دیب بو حدیثی کوردیلا. «اول ستوق دیگان قایداغ کشی ایکین؟» دیب غایانه عاشق بولدیلا. تاریخغه باقسه لار حضرت سلطان نینگ وجودغه کلیش لاری گازغنه قلیب دور. درد عشق لاری غالب کلیب | حضرت رسول (علیه السلام) نینگ رخصت لاری برله حضرت سلطان فی استاب 84^b ترکستان طرفیگا سفر قلدیلا. بو سوزنینگ تحقیقی فی التنجی باب دا بیان قلدوق.

اما معلوم بولسونکم اول حضرت سلطان ستوق بغرا خان وجودلاریغه کلیشدا آسمانداقی فریشته لار «شونداغ ذات شریف بو کسافت خانه دنیاغه کتیب بارادور. ایننگ حالی نچوک بولور ایکین؟» دیب افسوس لاریدی. ینه ایتلار که «شبو ذات شریف خاه لاغان فی قلور» دیب جواب بردیلا. اول حضرت سلطان وجودغه کلگان کونی خدانینگ امری بیلان یر شونداغ قاتیغ یر تبرادیلا. یکه کل اچیلدی، حکمالار اهل فراست لار قرع سالیب کوردیلا که «بو بچه جهانگیر بولور و محمد دینیغه کیرار» دیب بیلدیلا. کافرلار حکمالاری دین بو سوزنی ایشتب حضرت سلطان فی اولتوروشکا قصد قلدیلا. والده لاری اونامادی وایتلار که «ای کافر منینگ بو فرزندیم نینگ محمد نینگ دینیغه کریش فی نمه بیلدینگ لار؟ چونگ بولوب بالغ بولغاندا محمد نینگ دینیغه کیرسه شوندا اوتورونگلار» دیب قویمادیلا، چنانچه حضرت سلطان غه یته یاشقه کرگاندا دادالاری قضا قلدی. انا لارینی عمک لاری هارون بغرا خان آلدی. بش یل حضرت سلطان هارون بغرا خان پرو[ر]یش قلدی. آنگانچه حضرت سلطان اون ایکی یاشغه کیردیلا، تا اون ایکی یاشغه کیرگونچه کافر صورتیدا ایردیلا.

85^a بر کون بر کم قرق کشی بیلان شکارغه چقتیلار. شکار قلیب یوروب ایردیلا | بر تیکان نینگ تویدین بر تاوشقان قاقچیب چقتی. حضرت سلطان همراه لاری دین ایریلیب تاوشقان فی قوغلاب آت ایریب آرقه سیدین یتب بارور ایردیلا. بو تاوشقان بر مرد کلان صورتیده بولوب حضرت سلطان غه نظر قلیب ایدیلا «ای فرزند، کلینگ! خوب کلدینگیز. سیزنینگ ارضونگیزدا ایدیم. الحمد لله سیزنی تنها تافتیم» دیب «قدم کلتورونگ و آطدین توشونگ، نچند سوزوم بار ایتای» دیدیلا. حضرت سلطان بو واقعه فی کوروب تعجب غه قالدیلا. درحال آطدین توشوب بو مرد کلان نینگ آلدیغه باردیلا. کلیب آداب تواضع برله یوکونوب اولتوردیلا. بو مرد کلان ایتلا کم «ای فرزند بو کفر بدعت ایشلارنی نمه اوچون لازیم قلیب بو ایش فی اختیار قیلاسیز؟ اوزونگیزغه

لازم و معلوم دور که سیزی یراتغان پروردیگارینگیزینگ دوستی حضرت رسول الله یورگان یولدا یورونگ» دیب نصیحت قلدیلار. حضرت سلطان «بو سوز منگا ایتادور نه کشی ایکین؟ بو دیاردا شونداغ سوزلار یوق ایردی. قایدین پیدا بولدی ایکین؟» دیب حیران بولوب تعجب غه قالدیلار. حضرت سلطان ایدیلار که «ای مرد کلان بو سوزلارنی منگا ایتاسیز، غرضینگیز نه؟» دیدیلار. بو مرد کلان ایتی لار که «ای فرزند وای نیک بخت! منینگ غرضیم شبو که سیزینگ نازوک بده ینگیز آتش دوزخدا قالماسون دیب افسوس پیدورمن» دیدیلار. حضرت سلطان ایتیلار که «ای مرد کلان دوزخ دیگان قایداغ جایدور؟» دیب سوردیلار. | بو مرد کلان ایتار که «ای فرزند دوزخ دیگان انداغ جایدور که اینگدا بسیار اوتلار و چیانلار بار. کافرلارنی سالیب رنگارنگ عذاب لارنی قلورلار» دیدیلار.

بو سوزنی حضرت سلطان ایشتب کونگل لاریگا بر قورقونچی وحشت پیدا بولدیلار. ایتار که «ای مرد کلان ایتنگ ایتقولوقنی من هم ایتای» دیدیلار. بو مرد کلان ایتار که «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ» دیب تعلیم بر دیلار. حضرت سلطان هم بو کلیمه نی ایتیلار. ینه حضرت سلطان ایتار که «ای مرد کلان بو نه سوزدور؟ بو سوزینگ معنه سی نه؟» دیب سوردیلار. اول مرد کلان ایتیلار که «ای فرزند بو سوزنی هر کشی ایتسه مسلمان بولوب بهشت که کیرادور. اول بهشت دا حور غلمانلار و طعام شرابلار بار. هر کشی بو سوزنی ایتسه اول کشی نی دوزخ قه سالیب گوناگون عذابلار قیلادورلار» دیب ایردیلار. حضرت سلطان ایتار که «ای مرد کلان بو سوزونگی قبول قیلدیم ولیکن چونگ بولوب بالغ بولغاندا ایتای» دیدیلار. اول مرد کلان ایدیلار که «ای فرزند سیز چونگ بولغاندا ایتادورغان سوز تولا بار، حلی ایتادورغان سوز شبو» دیدیلار. حضرت سلطان ایتیلار که «ای مرد کلان کوندا بر مراتبه ملاقات بولونگ، تعلیم الای» دیدیلار. آندین بو مرد کلان ایتار که «ای فرزند سیزینگ خدمتگیزدا بولوب تعلیم بریب خدمتگیزده بولوب وتریت قلیب کالینگیزغه یتکوزادورغان کشی فات فرصتده سیزینگ قاشینگیزغه | کلور. سیزی مقصودونگیزغه یتکوزور» دیدیلار. حضرت سلطان ایدیلار «آنداغ بولسه من ایمانی شول کشی نینگ آلدیدا ایتادورمن» دیدیلار. آخر الامر بو مرد کلان قومای حضرت سلطانغه کلمه طیبه نی ایتوردیلار. اما کلمه شهادت نی ایتورمدیلار. حضرت خوجه ابو النصر سامانیغه موقوف ایردیلار.

بو مرد کلاننی کتاب دار خدا وزیر اسکندر پادشاهی رجال الغیب خواجه زنده دلان خواجه خضری پیغمبر ایردیلار. و بعضه لار اول مرد کلاننی فرشته هم دیب دورلار. و بعضه لار اول

مرد کلان فی خواجه ابو النصر سامانی هم دیب دورار. صحیح روایت دا اول مرد کلان حضرت خضر پیغمبر دیب دورلار. اما بو خلق نینگ اراسیدا کلمه طیبه فی حضرت سلطانه خواجه ابو النصر سامانی اورگاتکان دیب مشهور و لیکن بو سوزنینگ تحقیقی شبو که حضرت سلطانه خواجه خضر کلمه طیبه فی اورگاتیب مسلمان قلیب ایردیلا. تا خواجه ابو النصر سامانیغه ملاقات بولماغونچه حضرت سلطان نینگ مسلمان بولغانلارینی آشکارا قلمادی لار. شبو جهتدین کلمه طیبه فی حضرت سلطانه خواجه ابو النصر سامانی اورگاتکان دیب خلاق نینگ اراسیدا مشهور بولدی. اما حضرت سلطان ایمان مفصل و ایمان مجمل فی و اوزکه علم لارنی حضرت خواجه ابو النصر سامانی دین اورگاندیلار. حضرت سلطان غه کلمه طیبه فی حضرت خواجه خضر اورگاتیب غایب بولدیلا.

86^b حضرت سلطان یانیب اوردا لاریغه توشتیلا. ینه بر نچه کوندین کین حضرت سلطانه شیکارغه چقماق نینگ داغداسی توشتی. بر کم قرق کشی بیلان شکارغه چقتیلار. | شکار قلا قلا آستین آرتوشدا بقور داگان یرگا یتیلار. باقسه لار نچند خوش صورت و پاکیزه سیرت آدملا بر علف زاریغه توشوب دورلار. حضرت سلطان همراه لاری برله بو کاروانی کوروب «بو شهردا مونداغ خلق مونداغ آدملا روق ایدی، بو نمه کشی ایکین؟» دیب حیران قالیب، «یورینگلار، باریب سورایی بو کاروان نه یردین کلیب دور؟ مبارقدین بیزگه خوش خبر الیب کلدی مکین؟ خبر الای» دیب کاروان طرفیگاروان بولدیلا. اما اول کاروان خواجه ابو النصر سامانی ایردیلا. چنانچه خواجه ابو النصر سامانی باقسه لار نچند آطلع لار کچلا دور. یقین یتلار کورسه لار تاریخدا کورگان حضرت سلطان ستوق بغرا خان غازی ایکان لار. حضرت خواجه ابو النصر سامانی کوروب «الحمد لله که طلیم میسر بولدی!» دیب بسیار خوشحال بولدیلا. درحال خدمتکارلاریغه یتلار که «دنیا و آخرت نینگ سلطان منینگ مقصودم کچلا دور، بلکه منینگ بو دیارغه کلیشم نینگ طفیلی شول کلگان ذات شریف نینگ طفیلی ایردی. ای خدمتکارلاریوکنی اچیب شول کلگان پادشاه زاده غه لایق مناسب تحفه تافینگلار» دیب بویردیلا. خدمتکارلاریوکنی اچیب حضرت سلطانه تحفه لایق تافیش غه مشغول بولدیلا. اندین بو کاروانلار نینگ اراسیدا بر کشی نمازغه اذان او قودیلا. یوکلارینی اوچوق قیوب حضرت خواجه ابو النصر سامانی باشلیغین همه لاری نماز او قودیلا. نمازدین فارغ بولوب ینه اورونلاریدا کلیب اولتوردیلار.

87^a تا شول وقتغچه حضرت سلطان آت نینگ اوزاسیدا توردیلار. حضرت سلطان | حیران قالیب «عجایب کاروانلار ایکان! یوکلارینی اوچوق قیوب بیزلاردین پروا قلمای باشینی یرگا اوروشغه مشغول بولدیلا» دیب شبو اندیشه دا توروب ایردیلا. حضرت خواجه ابو النصر سامانی یته

قدم یرگا حضرت سلطان نینگ آدیلا ریغه کلیب سلام قلدیلار. حضرت سلطان در حال آطدین توشوب کوروش تیلار. حضرت خواجه ابو النصر سامانی عرت اکرام برلان حضرت سلطان نی توشکان یرلاریگا تکلیف قلیب کلیب اوبدان متاع لاردین ایکی دین ایکی دین الیب کلیب حضرت سلطان نینگ آدیلا ریدا قویدیلار. آندین خواجه ابو النصر سامانی حضرت سلطانغه نصیحت غه مشغول بولدیلار.

هر نمه که دیدیلار حضرت سلطان بجان دل قبول قلدیلار. چونکه حضرت سلطان نینگ کونگل لاریدا بار ایردیلا ر که کمرسه پیدا بولور مسلمانجیلیق نی سیز که شول کشی اورگاتور دیب حضرت خواجه ایتیب ایردیلا ر. «شول کمرسه شبو مکین؟» دیب گان قلیب، سوردیلار که «آطینگیز نمه؟» دیب، خواجه ابو النصر سامانی ایتیلار که «منینگ آطیم خواجه ابو النصر سامانی» دیدیلار. حضرت سلطان بیلدیلا ر که حضرت خضر ایغان کشی شبو ایکان دیب بسیار خوشحال خرم بولوب ایتلار که «ای بابا هر نمیکه دیسالار قبول الور من» دیب، ینه ایتیلار که «اما یز آطلم توروب یوکونگیزنی اوچوق قیوب ییزنی آلور مکین؟» دیب پروا قلمای همه نگیزلار باشینگیزلارنی یرگا اوروشغه مشغیل بولدونگیزلار. ییزلار هم بیلهایدورمیز، شبو ایشینگیز نینگ هقیقی | ییز که بیان 87^b قیلنگ» دیدیلار. خواجه ابو النصر سامانی ایتلار که «ای پادشاه زادم بو دنیا دا تورادورغان دنیا ایماس. همه کشی بو دنیا دین ککادور. فل مال دولت آدمگا وفا قلمایدور و بلکه بو فل مال دنیا نینگ سببی دین آدم آتشی دوزخ قه گرفتار بولادور، همه میز بو دنیا دین آخرتکه سفر قیلادورمیز. بو دنیا دین سفر قیلادورغان کشی که تولا لازیم. ییزلار باشیمیزنی یرگا اوروب نماز اوتاب آخرتکه سفر قلیش نینگ جابدوغینی قلدوق» دیب جواب بر دیلار. خواجه ابو النصر سامانی ایدیلا ر که «آخرت دیگان شونداغ یر دور که صاحب جمال حور قیزلار رنکارنگ میوه لار و گناگون لذیذ طعام لار حله حای بهشت لار قصر ایوان لار و باغ عمارتلار بار دور. اول یرگا هر کون بش وقت نماز اوتان کشی لار کیرادور. و ینه دوزخ دیب بر یر بار، ایننگدا اوتدین یلان لار و چیان لار بار. اول یرگا کوندا بش وقت نماز اوتاماگان و کشینینگ کونگی که آزار برگان و کشی نینگ حقیقی ینگان، زنا قلعان و اوغورلق قلعان کشی لارنی سالادور و رنکارنگ عذاب عقوبتلار قیلا دورلار» دیب نصیحت قلدیلار.

حضرت سلطان خواجه ابو النصر سامانی دین بو سوزنی ایشتب کونگل لاریگا بر قورقونچی وحشت پیدا بولدی. حضرت سلطان ایدیلا ر «ای خواجه مسلمان بولا دورغان نمه نی ایتنگ؟ من هم ایتیب مسلمان بولای» دیدیلار. حضرت خواجه ابو النصر سامانی «اشهد ان لا اله الا الله وحده

لا شَرِيكَ لَهُ دَنگ» دیدیلار. حضرت سلطان کلمه شهادت فی ایتب اندین ایدیلار «محمد دیگان نمه کشتی؟» | دیب سوردیلار. حضرت ابو النصر سامانی ایتیلار که «محمد دیگان خدایتعالی نینگ دوستی، دنیا و آخرتی خدایتعالی شول دوستی محمد اوچون خلق قلغان. اول کشتی قیا[مت] کونی شفاعت تخت که چقیب گنه کارلارنی دوزخ دین قوتقاریب بهشت که الیب بارادور. حضرت محمد رسول الله نینگ دین لاری حق راست دور. شریعت لاری اوزگا پیغمبرلار نینگ کیدک ایماس. اوزگه پیغمبرلار نینگ شریعتی منسوخ و باطل، اما هر کشتی حضرت محمد رسول الله یورگان یولدا یورسه مقصود یغه یتادور» دیدیلار.

حضرت محمد رسول الله نینگ اولوغلوق لارینی بر بر بیان قلدیلار. آندین حضرت سلطان ینه خواجه ابو النصر سامانیغه ایدیلار «ای گمراه لارغه یول کورساتکوجی کلمه شهادت دین بولک ینه اورگاتادورغان نمه بولسه، اورگاتسونلار. من اورگانیب خدایتعالی نینگ طاعتیگا مشغول بولای» دیدیلار. خواجه ابو النصر سامانی حضرت سلطانغه ایمان مجمل فی و ایمان مفصل فی کلمه ردّ الکفر فی دعای قنوت فی التّحیّات فاتحه اخلاص فی درودنی شول یردا اورگاتیلار. حضرت سلطان بر کم قرق همراه بولوب کلگان کشیلارنی بردین بردین چرلاب کلیب «ای یارانلار اگر منینگ برله آشناچیلق قلیش فی خاه لاسانگلار منگا اوخسه مسلمان بولونگلار. حضرت محمد رسول الله نینگ دینلاری همه دین لار دین افضل ترورلار. شول دینغه مشرف بولونگلار» نصیحت بردیلار. بو بر کم قرق کشتی نینگ بعضه سی اوز اختیاری برله و بعضه سی حضرت سلطان نینگ شمشیرلاری برله مسلمان بولدیلار. تا نماز دیگارغچه ایمان اسلام فی اورگاتیلار. نماز دیگر[دین] کین حضرت سلطان | باشلیغ بو بر کم قرق کشتی خواجه ابو النصر سامانی دین رخصت الیب اویگا یاندیلار. خواجه ابو النصر سامانی ایتلار که «اوینگلارگه یانینگلار. اگر یانماسانگلار سبزلارنی کشتی ایستاب کلیب بیز نینگ قاشیمیزدا تابغودک بولسه، باشی میز اولومگا کتر. بو کافرلار بیزگه آمان برماس، گوناگون عذابلار قلور» دیب رخصت بردیلار. «اما پنهان کلنگلار، کچه قرآن اوقوماقنی نماز اوتاشنی تعلیم برای» دیدیلار.

حضرت سلطان باشلیغین بو بر کم قرق کشتی اویلاریگا یاندیلار. نصف شب دا ققوب حضرت سلطان خواجه ابو النصر سامانی قاشلاریغه باردیلار. باش توخی غچه حضرت ابو النصر سامانی قاشلاریدا قرآن اوقوب اویلاریگا یاندیلار. تانگلاسی کچه سی تون یارمی بیله ینه باردیلار. باش توخی وقت غچه قرآن اوقوب یاندیلار. علی هذا القیاس یته کون غچه شومداغ قلدیلار. سکرنجی کچه سی تون یارمی بیله حضرت سلطان باشلیغین بر کم قرق کشتی خدایتعالی نینگ عنایتی بیلان کلام فی

تمام قلب نماز اوتارنی اورگانیب خدایتعالی نینگ طاعتی گه مشغول بولدیلار. بو قرق کشی نینگ اراسیدا حضرت سلطان کلام اللهنی یاد الیب [...] خان بولدیلار. تا آله آغچه شبو طریقه دا بولدیلار.

حضرت سلطان نینگ دادالاری هارون بغرا خان دیگان کافرلیقدا تاشدین هم قاتیغراق ایردی لار. لشکری بینهایت ایردی. فراست بیلان حضرت سلطان نینگ مسلمان بولغانلارینی گان قلدی. اما تخی مو اویدانراق معلوم بولسون دیب هیچمغه ایتمادی. برکچه هارون بغرا خان توشه سا بر شیر هارون | بغرا خان نی نجه اوروب هلاک قلدی. هارون بغرا خان او یقودین بیدار بو [لوب] 89^a حضرت سلطان نینگ والده لاریغه ایلیلار که والده لاری ایلیلار که «مونداغ توش شیطانی» دیدیلار. هارون بغرا خان نینگ کونگی جمع بولمای ایتی که «ای مظلوم بو فرزندینگی اوتورگیل قویمادینگی. ییزنینگ دین میزنی ویران قلور بیزنی اوتوروشکا کوشش قلور دیبه دیمو [؟] توشمدا کورگان شیر سنینگ فرزندینگی، آخر منی شول فرزندینگی هلاک قلور. اول منی اوتورماسدین ایلگری من انی اوتورای، اوزومنی خلاص قلاي» دیب حضرت سلطان نی اوتوروشکا قصد قلدیلار. وینه ایتیکه «اوزونگ ایتیب ایدینگی که منینگ بو فرزندیم چونگ بولوب سیزلار نینگ دینینگیزنی ویران قلب محمد نینگ دینیغه کیرگاندا اختیار سیزده دیب ایردینگی، اول بالانگ ییزنینگ دینیمیزنی ویران قلماس دین الگری اوتورالی» دیب مصلحت قلدی.

ایرته سی جمع بیگ لارنی حاضر قلب ایدی «ای بگلار ییزگه دوشمن پیدا بولوبدور. ارادین یوق قلماساق همه میزنی اول هلاک قلور» دیدی. یورت خلقی ایتلار که «ای هارون بغرا خان جانمیزغه کلگان دوشمن نی نه اوچون یوق قیلایلی؟» دیب حضرت سلطان نی اوتوروشکا قصد قلدیلار. بو سوزنی حضرت سلطان نینگ انالاری انگلاب فریاد قلب ایتلار که «ای کافرلار نچند یل نینگ بویزیده ریاضت و مشقت بیلان باقیب چونگ قلغان فرزندیم نی | نه اوچون بیگاه اوتوراسین؟» 89^b دیب اراغه توشتیلار. هارون بغرا خان نینگ آچنی کلیب «ای مظلوم ییزنینگ دینیمیزنی ویران قلب محمد نینگ دینیغه کیرگان قاتیغ گنه بارمو؟» دیدی. حضرت سلطان نینگ انالاری نینگ مهری زیاده بولدی. ایتیلار که «ای کافرلار منینگ فرزندیم نی امتحان قلب باقینگلار. اگر محمد نینگ دینیغه کیرگانی راست بولسه اندین اوتورگیل» دیدیلار. هارون بغرا خان غه بو سوز معقول بولدی.

حضرت سلطان نینگ اوز دادالاریدین قالغان اوز خدمتکارلاریدین برلاری ایتیکه «خوب ای تادور امتحان قلالی» دیدی. هارون بغرا خان جمعی بیگ لاری بیله مصلحت قلب ایتیکه «بر

بٽخانه ايتالی» ديب خشت لاريني طيار قليب بر کشي ايباريب حضرت سلطان في چرلاب کلدی. هارون بغرا خان ايتی که «ای فرزند سيزنی بيزنينگ دينيميزدين چقيب محمدنينگ دينيغه کيردی ديب گان قلا دورميز» دیدی. حضرت سلطان کافر رسمی چه آند ايچتيلار. هارون بغرا خان چين فوتمادی. ايتی که «ای فرزند بوآن [د]ينگيزغه من چين فوتمايدورمن. بٽخانه ايتادورميز. بٽخانه نينگ تامی نی اول سيز قوفار سانگيز. اندین بيز چين فوتادورميز» دیدی. حضرت سلطان يوگوريب قوفوب قبول قلدیلار. اما «قانداغ قلسام بولور ايکين؟» ديب بسيار فريشان بولديلار.

آخر کون بولدی. يته ينيب همراهلاری برله اويلاريگا باردیلار. تونی نصف قليب حضرت سلطان يارانلاری برله ينه خواجه ابو النصر سامانی قاشلاريغه باردی لار. ايتلار که «يا بزورگوار هارون بغرا خان ميننگ مسلمان بولغانيني گان قليب | منی امتحان قلباق اوچون بٽخانه ايتادور. فس اول بٽخانه فی اول سيز قوفارينگ دیدور. اگر قبول قلسام کافرلار بتحقيق گان قیلادور. اگر قبول قلسام دين اسلامدين چقيب کفريغه داخيل بولادورمن. ميننگ مصلحتم نه ايکين؟» حضرت خواجه ابو النصرغه عرض قلدیلار. اولار ايتلار که «ای فرزند اوزنی محافظت قليب ساقلاماق اوچون بعضه ممنوعات ایشلارنی قلباق جايز ديب دورلار. اگر تام سالیشدا بی نیت مسجد ديب سالسانگيز خدايتعالی نينگ آلدیدا البته ثواب تپارسيز. کافرلار نينگ بلاسيدین هم خلاص بولورسيز. تولا فريشان بولمانگ» دیدیلار. حضرت سلطان بو سوزنی ایشتب بسيار خوشحال بولديلار. اويلاريگا يانديلار.

ايرتسی علی الصباح هارون بغرا خان جمعی لشکر سپاهی برله بٽخانه ايتادورغان يرگا جمع بولدی. منادی قلدوردی. همه کافرلار بٽخانه ايتادورغان يرگا حاضر بولديلار. حضرت سلطان فی هارون بغرا خان چرلاتيب اليب کلدی. ايتیکه «ای فرزند اگر سيز بيزنينگ دينيميزدا بولسانگيز بيز قیلغان ایشنی قيلينگ. بيز باش چالغانغه سيز هم باش اورغای سيز. بر بٽخانه ايتادورميز. قنی اول سيز باش بولوب خشت قيوب برينگ. بيزنينگ کونگوميز شوندا خوش بولادور» دیدی. حضرت سلطان «خوش» ديب اوزرغت لاری برله فشلارینی قستوروب بولک لارینی شمالاب لای قليب جمع يارانلاری برله «بنيت مسجد» ديب ايکی دين خشت کوتاريب بٽخانه ايتادورغان يرگه اليب بربب ايرديلار. هارون بغرا خان ققردیلار کم «ای جان فرزندیم توختانگ | موندین زیاده بده نينگيزنی ایش قلدوروشغه طاقیم يوق. حالا هم سيزگه مونداغ قیلدوروشومدا غرضیم بار ایدی. ايمدی خاطریم دلجم بولدی. و هر نه خاه لاسانگيز قيلينگ» دیدی. اندین حضرت سلطان همه لشکری برله يانيب کگلار.

شول کونی حضرت سلطان تون یارمی نی اوتکریب همه یارانلاری برله حضرت خواجه ابو النصر سامانی قاشلاریغه باردیلار. ایدی «یا بزرگوار حضرتلاری! بویروغاندک قلیب کافرلارنینگ قولیدین خلاص بولدیم» دیب عرض قلدیلار. وینه حضرت سلطان ایتلار که «ای بزرگوار قیسی کونکی کافرلار بیزنینگ مسلمان بولغانیمیزی بیلیب بیزی هلاکت که یتکوزور. مونینگ مصلحتی نی قالی» دیدیلار. حضرت خواجه ابو النصر سامانی ایتلار «سبز خوب بیلور سیزلار» دیدیلار. حضرت سلطان ایتلار که «اگر مصلحتی منگا قویسه لار خروج قلیب کافرلارغه تیگایمن. شاید که خدایتعالی ظفر بر گای» دیدیلار. حضرت خواجه ابو النصر سامانی ایتلار که «بوهمتینگ لارنی خدا اوبدان بیلور» دیدیلار. حضرت سلطانغه رخصت بردیلار. حضرت سلطان ایتلار که «ای خواجه هو القاهر فوق عبادی، یعنی خدایتعالی خالاسا بنده لاریگه قهر قیلادور و غضب قلیب بیزلارنی بونا بکارلارغه غالب قلغای» دیدیلار. حضرت خواجه ابو النصر سامانی ایدیلار که «ای بزرگوار یعنی توگت علی الله ولا ارجو سوی الله، یعنی توکل قلدیم خدایتعالی غه و امید تر تادورمن که خدایتعالی دین لشکر خاه آز بولسون خاه که تولا بولسون، جنگ قیلادورمن» دیب جنگ قیلایش غه اتفاق قلدیلار. و حالانکه | شول زمانه دا بعضه خلق مسلمان بولوب کافرلاردین ققیب 91a یرنینگ تگیدا گره ایتیب خدایتعالی غه بنده چیلیک قیلور ایدیلار. «حضرت خواجه ابو النصر سامانی کلدی» دیب ایشتب بردین ایکی دین آله غه آله یوز کیشی جمع بولدی. چنانچه بو کچه اوئی. تانگلاسی حضرت سلطان بر کم قرق کشی بیلان حضرت ابو النصر سامانی قاشلاریغه کلدیلار. ایتی لار که «ای بزرگوار بواش نی تأخیر قیلادورغان محل ایماس. قویسه لار ایشیمیزغه مقید بولوب تانگ آتقونچه ارزومیزی بر یرگا الی» دیدیلار. حضرت سلطان خواجه ابو النصر سامانی بیله جمعی مسلمانلار قوفوب یولغه روان بولدیلار. هارون بغرا خان نینگ اورداسیغه یتلار. حضرت خواجه ابو النصر سامانی قول لارینی کوتریب دعا قلدیلار. شول ساعت دعا مستجاب بولوب بو کافرلارغه خدایتعالی انداغ اویقو بر دیکه بر بری نینگ بلیدین توتوب [...] هم ینه بری نینگ خبری یوق ایردی. چنانچه لشکر اسلام کافرلارنینگ اورداسیغه کریب تور ت یوز آط [...] دا تورار ایردی. همه سی نی آلدیلار بر، آلیق اوز وقت الیب جنگ نینگ صلاحینی [...] یتکونچه آلدیلار. کافرلارنی اویقولوقیدا اوتوروب یوروی بردیلار. اما اول کافرلارنینگ هیچ قیسی توغمادی. مسلمانلار تنگ آت قونچه یول یوروب صبح وقتیدا تیوه تاغیغه توشتلار. ارته سی توش وقت بیلان هارون بغرا خان قرق مینگ کافر بیلان لشکر اسلام نی قباب توشتی. 91b مسلمانلارنینگ دلاور و بهادورلاری جنگنینگ صلاحینی کیدیلار | تاغ نینگ داره سیدین

چقیب میدانغه کلیب جنگ گه کیردیلا. اول کون تا نماز فیشینغجه جنگ قلدیلار. انداغ قاتیغ جنگ بولدیکه کافرلاریننگ قانی دریا دریا بولدی. کافرلاردین بیش مینگ کافر دوزخغه کتی. مسلمانلاردین ایکی کشی زخم ناک بولدی. شکست یب یاندی. ارته سی اسلام طرفیگا آلتیه مینگ کشی کلیب قشولدی. کافرلاردین بردین ایکی دین کلیب مسلمانلارغه قشولوب توردی. اسلام لشکری یتیه مینگ غه یتلار. اول کونی ایلگرکی کونیدین یوز حصه جنگ واقعه بولدی. تا یتیه کونغجه کچه کوندوز جنگ قلدیلار. قانلار دریا دریا بولوب آقتی. کافرلار شکست تاقیب یاندی. مسلمانلار ظفر تافتی لار. لشکر اسلام کوندین کونگا تولا جمع بولوب اون ایکی مینگ غه یتلار.

نچه کون اوتوب ایردی، مسلمانلاریننگ اوزوق توگاب سمیز آطلار اوروغلادی. لشکر اسلام فریشان حال بولدی. حضرت سلطان حضرت خواجه ابو النصر سامانی قاشلاریغه کلیب ایتلار که «ای بزرگوار چقانغجه بویردا یتارمیز؟ اوزوق توگاب آطلار اوروغلادی و بهادورلار عاجز بولدی. بیزیننگ مصلحتیمیزغه نمه؟» دیب عرض قلدیلار. حضرت خواجه ابو النصر سامانی ایتلار که «ای مسلمانلار اوزونگلار خوب پیلورسیزلار» دیدیلار. حضرت سلطان باشلیغین همه مسلمانلار ایدیلار «ای بزرگوار شپی خون کلتورالی، خدادین نمه کلسه شونی کورالی» دیدیلار. حضرت خواجه ابو النصر سامانی «اوبدان» دیدیلار. مسلمانلار اون ایکی مینگ کشی جنگ نینگ یراغینی قلیب صلاحلارینی کیب آراسته بولوب باش توخی وقتدا آطلاندیلار. شپی خون کلتوروب کافرلاریننگ | باشیغه کلدیلار. حضرت خواجه ابو النصر سامانی قول کوتاریب دعاغه مشغول بولدیلا. دعالاری مستجاب بولوب خدایتعالی کافرلارغه فوتینی کسه هم تویماغودک اویقو بردیلا. حضرت سلطان ستوق بغرا خان غازی آطلاریدین توشوب شمشیرلارینی یلانگلاب هارون بغرا خان نینگ اورداسیغه کردیلار. کورسه لار هارون بغرا خان اویقولاب یتادور. بر خدمتکاری چراغ چقاریب اولتورادور. باشی نی کسای دیب شمشیرلارینی تنگلاب ینه کونگل لاریگا یتیکه «دوشتن نی اویقولوقدا اولتورما کلیک نامردلیکدین چقار. اوبدان شبو که بو کافر نی اویقوسیدین اویغاتیب ایمانغه تکلیف قلا، شاید که خدایتعالی کونگیلگه توشوب توفیق الهی یار بولوب ایمان کلتورسه، حضرت محمد رسول الله نینگ دین لاریغه کیرگوزای» دیب، «اگر اوناماسه اندین اولتورای» دیب ینه توروب ایتیلار که «هر نچه کافر بولسه هم توزینی یب ایدیم. توز حق نی ساقلا» دیب شمشیریننگ اوچی برله فوتیغه سانجی دیلا. هارون بغرا خان اضطراب برله اویغانیب باقیب کوردی. حضرت سلطان شمشیر توتوب باشیدا تنگلاب تورادور. بو کافر

92^a

ایتیکه «ای سلطان ستوق بغرا خان شومداغ دولت سیزده توروب نمه سبب دین شومداغ ایش نی قلاسیز؟» دیدی. حضرت سلطان ایتلار که «ای کافر ایش نینگ اوبدانی شبو که قوبغیل! من قلغان ایش نی قیلغیل! وقت فرصت نی غنیمت پیل! ایتغیل بو کلمه نی لا اله الا الله محمد رسول دیگیل، قوبغیل!» دیدیلار. | اول کافر نی سعادت قبول قلهادی. حضرت سلطان هر چند جدل قلدیلار،^{92b} اول کافر جهنمی شقی مسلمان بولمادی. حضرت نچه مراتبه شمشیر حواله قلیب باشینی کسای دیب ینه اندیشه قلدیلار توزینی یب ایدیم. دادالق حقی بار دیب یاندوردیلار.

حاجت یوزلارینی خدایتعالی نینگ درگاهیه کلتوروب دعا قلدیلار. «ایبارا خدایا خداوندا جمع مخلوقات نینگ حالینی کوراسین که نچه مراتبه شمشیر حواله قلدیم، باشی نی کسای دیب، اما توزینینگ حقی نی ساقلا دیم. اگرچندیکه سببی دادام بولسه هم خداوندا قهارلیق صفتینگ برله غضب قلیب بو کافر نی یرگا یوئورسانگ» دیب مناجات قلدیلار. حضرت سلطان نینگ دعالاری مستجاب بولوب یرتبراب یریریلیب هارون بغرا خان نی یرسینه سی غچه یوئی. حضرت سلطان ستوق بغرا خان غازی ایتلار که «ای کافر کوردونگمو؟ حالینگه کلگیل! ایمان ایتغیل! من سنگا دعا قیلای. خدایتعالی بو بلادین خلاص قلسون» دیب نصیحت قلدیلار. هارون بغرا خان ایتیکه «ای سلطان ستوق یرگا کیرگانیم یخشیراق، سنینگ دینیغه کرب سین ایتغانی ایتامسن» دیب قبول قلهادی. حضرت سلطان نینگ غضب لاری کلیب ینه دعا قلدیلار. هارون بغرا خان نی یریوتوب یوق بولوب کئی.

اول زمان سعادت ایشکی مشرق طرفیدین اچیلدی. حضرت سلطان ایدیلار «نقاره نی مینینگ آطمغه سوقونگلار!» دیب امری قلدیلار. منارغه چقیب «دوری مودوری حضرت سلطان ستوق بغرا خان غازی نینگ دوری» دیب طبل چالیش غه مشغول بولدی لار. آتدین اذان محمدنی آشکارا |^{93a} او قودیلار. ینه اول کونی نماز فیشین غچه آنداغ سخت جنگ قلدیلار که آسمان زمین لرزه غه کلدی لار. بعضه روایت دا آط اوشوق غچه قان کجیب یوردی دیب دورلار. اما صحیح روایت شبو که یرنینگ یوزی همه سی قان بولدی دیب دورلار. چنانچه شول کچه خدایتعالی نینگ عنایتی برله حضرت محمد مصطفی (صلی الله علیه وسلم) نینگ مردلاری برله یگرمه مینگ کشی مسلمان بولوب ایمان دولتیگا مشرف بولدی لار. غازی لار ظفر تافیب کافرلار شکست تافتی.

شول کونی حضرت ستوق بغرا خان غازی دین نچند کرامت لار ظاهر بولدی. اولقی کرامت لاری شبو که هارون بغرا خان نی حضرت سلطان نینگ امری لاری پیلان یریوتی. ینه بری شبو که حضرت سلطان نینگ شمشیرلاری رسمی خطای نینگ شمشیریگا اوخشه شمشیر ایردی،

اما هر وقتیکه کافزارغه سالسه لار قرق کز اوزالور ایردی. ینه بر کراماتلاری بو که حضرت سلطان نینگ منگان آطلاری نینگ آغزیدین اوت چقیب کافزار طرفیگا باریب کافزارنی یوق قلور ایردی. کافزار شبو اوتدین قورقوب جماعه جماعه حضرت سلطان نینگ قاشلاریغه کلیب مسلمان بولور ایردی. شول کونی حضرت سلطان غازیلیق آط کوتاردیلار. بعضه لار ایتور شول محلدا حضرت سلطان اون ایکی یاش دا ایردی لار دیب، اما حق و راست سوز شبو که حضرت سلطان شول وقت دا اون آله یاشدا ایردی دیب دورلار.

ای درویش! آگاه بولغیل کم حضرت سلطانغه با وجود کچیک لیک لاریدا خوش دولت ایدی و سعادت سرمدیگا شونداغ دولت کا مشرف بولوب غازیلیق آط کوتاریب اسلام نی آشکارا قلدیلار. اما معلوم بولسونکم حضرت سلطان ستوق بغرا خان غازی | اون ایکی یریم یاشلاریدا غزاتغه مشغول بولدی لار. یازلیقدا کافزار بیله غزاتغه مشغول بولدی لار. قبشلیقدا خدا یتعالی غه طاعت و عبادت قلدیلار. حضرت سلطان ستوق بغرا خان غازی توقسان آله یاشدا عالم دین باردیلار. شونگاغچه بلخ نینگ الدیداقی عمور دریاسی غه بو طرفی کون چیقشدین کرک دیگان یرغچه شمال طرفی قرا قوروم دیگان یرغچه شمشیرلاری برله کافزارنی مسلمان قلیب حضرت محمد رسول الله نینگ شریعت لارینی دین لارینی و ملت لارینی برقرار قلیب رواج بردیلار.

چنانچه حضرت سلطان بر کونی شکار قلیشغه داغداغه قلیب جمعی یارانلار بیلان آطالایب صحرا طرفیگا شکارغه حقتیلار. شکار قلیب بر کیک نی قوغلاق توتوب بوغوزلاب کباب قلیب بریان قلدیلار. انگاغچه حضرت سلطان نینگ یارانلاری یتب کلدیلار. «امدی کباب نی پیلی» دیسه لار توز یوق. حضرت سلطان آسمان طرفیگا باقیب ایدی لار، غایب دین بر فارچه توز کلیب توشتی. توز برله کباب نی یب توز نینگ قالغانینی حضرت سلطان بر تاغ طرفیگا تاشلادی لار. اول تاغ همه سی توز بولدی. تا قیامت غچه توگاماسلار. حضرت سلطان نینگ شومغه اوخشه تولا کراماتلاری بار دور. خلق نینگ اراسیدا معروف مشهور دور.

اما معلوم بولسونکم حضرت سلطان ستوق بغرا خان غازی حضرت سیدی عالم فنا (صلی الله علیه وسلم) نینگ روح فاک لاریدین تربیت تافیب اویس بولوب ایردی لار. حضرت سلیمان پیغمبر نینگ ظهورلاری | بار ایردی لار. اما بظاهر خواجه ابو النصر سامانیدین تربیت تافیب ایدی لار. اما حضرت سلطان ستوق بغرا خان غازی غزاتغه مشغول بولغان جهتدین مرید الیب هیچکشی نی کالیغه یتکوزمادی لار.

القصة: حضرت سلطان بریل خطای طرفیگا غڑا تغه آطلاندیلار. خدایتعالی نینگ عنایتی برله تا طورفان نچه اسلام قلدیلار. حضرت سلطان کسل بولوب طورفان نینگ او یوزیگا یول بولمادیلار. شول کسل لاریدا حضرت سلطان غه «یانینگ» دیب بشارت بولوب کاشقرغه یانیب کچه و کوندوز یول یوروب یتب کلدیلار. هر یل ضعیف لیق تارتیلار. آخر شول ضعیف لیقدا جمعی یارانلارنی چرلاب ایتلار که «ای یارانلار آگاه و دانا بولونگلار! اول کونی منینگ روحوم عرش دا بو عالم غه کلیش دا هر آسمان غه الیب کلگاندا آسمانداق ملائکلا ایتلار که صد هزار دریغ شومداغ پاکیزه روح کسافت خانّه دنیا غه کتیب بارادور. اول دنیا دا یوز مینگ کسافت غه مبتلا بولوب چندان گنه غه مبتلا بولور دیب افسوسلار قلدیلار. الحمد لله فرشته لار ایتقاندک هیچ کسافت که مبتلا بولمادیم» دیب، حضرت سلطان شبو سوزنی قلغاندا بر اویس ذات بار ایردی. «بو دنیا دا گنه قلهایدورغان قایداغ کشیدور؟» دیب، حضرت سلطان غه بو درویش نینگ انکار قلغانی معلوم بولدیلار. بو درویش نینگ درویشلیک طریقه سی نی باغلاب ولیقنی یوق قلهاق اوچون حضرت سلطان نچه لاری نینگ تونگه سی نی ایتلار. شول زمان بو درویش نینگ ولایتی یوق بولدی. هیچ وجهی بران درویشلیکی نینگ یولی اچلمادی. حضرت سلطان غه | انکار قلغانی غه اول درویش صد هزار فشیمان قلدی. آخر الامر^{94b} خواجه ابو الفتح نی شیخ نجم الدین عتارنی واسطه قلیب بسیار نیاز مندلیک برله حضرت خواجه ابو النصر سامانی نینگ روحلارینی شفیع کلتوروب قلغان انکار غه یوز مینگ توبه قلیب حضرت خواجه ابو الفتح شیخ نجم الدین عتار خواجه علم دار بولار بو درویش نینگ گناهی نی حضرت سلطان دین تیلادیلار. گناهی نی معاف قلدیلار. اندین بو درویش نینگ دلی اچلیب درویشلیک که یتتی.

اما حضرت سلطان ستوق بغرا خان غازی غه شول کسل بولغانلاریدا اجل یتتی لار. حضرت سلطان بر کون اولتور ایتلار. بولک صورتدا بر کمر سه پیدا بولوب کریب «شیأ لله» دیدی. حضرت سلطان «بو نچه کشتی ایکین و غرض نمه ایکین؟» دیب سوردیلار. «ای درویش نمه تیلای سیز؟» دیب اول کشتی ایتلار که «ای پادشاه عالم! عاقل کشتی هر ایشنی اشارت برله بیلا دورغان، ایتاق لازیم ایماس» دیدی. حضرت سلطان غه معلوم بولدیکم حضرت عزرائل امانت الغالی کلیب دور دیب بلدیلار.

بیلگیل و آگاه بولغیگل کم حضرت خواجه ابو النصر سامانی نینگ اوغلانلاری خواجه ابو الفتح حضرت سلطان ستوق بغرا خان غازی نینگ خلیفه لاری ایردی. حضرت سلطان غه کرامت دا برابر

اوچون مبارک لاریدین بغرا خانی بولوب بریب ایردیلا. شبو جهتدین خواجه ابو الفتاح «بغرام» دیب خلق اراسیدا مشهور تافییب ایردیلا. بیلگیل و آگاه بولغیل کم اول خواجه ابو الفتاح حضرت شاه مردان | علی (کرم الله وجهه) نینگ روح پاک لاریدین تربیت تافییب ایردیلا. جزئه حاصل قلغان جهتدین اول خواجه ابو الفتاح غه بهادورلقد قوتلیکدا حضرت سلطانن دین بولک کشی برا برلیک قیلاماس ایردیلا.

بر کونی حضرت خواجه ابو الفتاح خلوت خانه لاریده اولتوروب ایردیلا. حضرت خضری (علیه السلام) کریب کلیب ایدیلا که «ای ابولفتاح ثمه اولتوراسین که قوغیل وقت تنگ بولدی. فرصتی غنیمت بیلگیل! خدایتعالی نینگ درگاهیه مقرب بول! بو دیاردا اسلامغه خلقنی ایندیپ اسلام آشکارا قلغان حضرت سلطان ستوق بغرا خان غازی نینگ قاشلاریغه بارالی. همین ساعت حضرت عزرائل اول دیننی رواج برگوچی و روی زمین نینگ زینتی اسلام نینگ آفتابی مسلمان لارنینگ دین ملت چراغی اهل تحقیق نینگ دلیل عارف لارنینگ پادشاهی و سالک لارنینگ فیضواسی یعنی حضرت سلطان ستوق بغرا خان غازی (قدس سره) غه اجل یتدی دیب خبر بریدیلا. فرصتی غنیمت بیلیب بر زمان صحبت قیلالی» دیدیلا. اندین خواجه ابولفتاح ایتلا که «ای خضری من هم سیزنی کلسون دیب تأخیر قلیب ایدیم» دیدیلا. اندین ایکولن یولغه روان بولدیلا.

یولدا کتیب بارور ایردیلا. حضرت سلطان ستوق بغرا خان غازی نینگ بر خدمتکار لاری بار ایردی. اولار | آدیلا ریغه کلدی. «ای خواجه حضرت سلطان سیزلارنی چیرلایدور» دیدیلا. حضرت ابو الفتاح اضطراب برله یوروب حضرت سلطان نینگ خلوت خانه لاریگا کیردیلا. حضرت خضری برله کریب بارسه لار، حضرت سلطان برله خوشحال لیق قلیب کولوب هر طرفکه باقیب اولتورادور. حضرت سلطان بو عزیزلارنی کوروب «خوب محلدا کلدینگیزلار. من سیزگه باقیب انتظار بولوب توروب ایدیم. منینگ غرضیم سیزلارنی چرلاشدا شبو ایدیکه منینگ روحوم نینگ شهبازی و بلند فروازی وطن اصلیکا یعنی عرشیکا اوچقالی دغاغه قلا دور. جان شیرین نینگ طوطی سی تن نینگ قفسی نی اوشاتیب اوچوب کتکالی تقاضا قیلا دور. امدی فرصتی غنیمت بلیب بر فصلی اولتوروب صحبت قیلالی، چونکه بو طریقه دوستانی جانیدین و برادری هر دو جهانیدین جدا بولماق مشکل کوراندور. اما نه علاج قلا ی؟ بنده چیلیک نینگ مرتبه سی شبو که خدایتعالی نینگ قضا سیغه رضا بولماق هر وقتیکه اجل تیغنی تنگلاب کلسه اولوم نینگ شربتی نی تاتورغالی کلسه، البته تأخیر لیق یوقتور. چنانچه خدایتعالی اوز کلامیدا

خبر برب دور کہ قوله تعالى ﴿فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ﴾ [34:7] ديب دورلار. بو آیت نینگ تفسیری اولکه یعنی بنده که هر وقتیده اجل یتسه بر ساعت الگری کین بولماس ديب دورلار».

96^a وهی قلیب اولتورتیلار، بر طبق دا قیزیل گل | ایکی رنگ لیک آله بر جامدا شربت شول بردا پیدا بولدی. جمعی آسمان داق فرشته لار اولتورغالی یر یوق یر یوزیگا توشوبدور. بو اولتورغان کشیلار نینگ کوزیگا کوراندی. حضرت سلطانه معلوم بولدیکه وقت تنگ بولوبدور. در حال خلق غه نصیحت قلیش غه مشغول بولدی. ایتلار که «ای خلفم ابولفتاح منینگ نصیحتیم وصیتم سیزگا شبو که حضرت پیغمبر (صلی الله علیه وسلم) نینگ دینلارینی محکم ضبط قیلینگ لار. شریف لارینی سیزلارگه تابشوردوق. تولا رعایه قیلنگلر. منینگ فرزندیم کچیک قالدی. اوبدان تربیت قلیب کمالیغه یتکوزونگ لار. مبادا اول فرزندیم دین یریمان ایش اوتوب تانگلا قیامت کونی خدایتعالی نینگ درگاهیدا شرم ساز بولوب نخل بولماغای. ای ابولفتاح منگا اوخشه بولونگ و من یورگان یولدا یورونگ! آخرت نینگ آبروینی تافینگ. موندین زیاده ایمای دورمن. سیز مرد عاقل همتنگیزی بلند قیلنگ و مردانه بولونگ. حق (سبحانه وتعالی) دین یار یاورلیک تیلانگ. حضرت پیغمبر (صلی الله علیه وسلم) نینگ روح پاکلاریدین مدد استعانت تیلانگ. منی هم اکثر الا[و]قات دا بریاد قیلنگ ویغلانگ» دیدیلار. حضرت ابولفتاح برله آخرت سفریگه رخصت الیب خوبلاشتیلار.

آندین ینه خواجه ابولفتاح نی شیخ نجم الدین نی خواجه علم دارنی یققریب ایتلار که «ای بوغرام خواجه ابولفتاح منی سیز غسل قلدورونگ. شیخ نجم الدین آخرتیم نی تیکسون. خواجه علم دار لحدیم نی کورلاب قبریمنی آسون» ديب قلیب آندین کین | ایتلار که «خوش! خداغه تافشوردوق. 96^b غم یمانگلار! ای دوستان یار برادرلار خدایتعالی در حقیق[ت] اولمایدور. نهایتی خلق نینگ کوزیدین یوق بولا دور. توفراقدین بولغان تن ینه توفراقغه قوشلادور. وروحلاری اوز حالی دا باقی قالدور. آخر سیزلار برله کوراشوب تافشورمیز» دیدیلار. آندین حلی قی طباقدین بر گل نی الیب یلدادیلار. بر آله الیب یلدادیلار. جامداقی شربت نی الیب ایچتیلار. «الحمد لله» ديب کلمه شهادت نی او قودیلار. آندین اورا قوفوب اوچ مراتبه چرخ باریب بیت اوقوب، دوشنبه کونی توش وقتی بار ایردی، حضرت رسول (علیه السلام) نینگ سنت لاری برله دار الفنادین دار البقاغه رحلت قلیب جان بحق تسلیم قلدیلار. **قالوا انا لله** وانا الیه راجعون. حضرت رسول (علیه السلام) دوشنبه کونی توش وقتده عالم دین رحلت قلیب ایردی.

القصه: هر طرفگا خبر بردیلار. همه خلق جمع بولوب کلیب حضرت سلطان نینگ وصیت لارینی بر جا کلتوروب خواجه ابولفتاح غسل قلدوردیلار. شیخ نجم الدین آخرت لارینی تیکتیلار. خواجه علم دار گور قازدوردیلار. آخر حضرت سلطانی جنازه گه سالیب تبرک دیب قولدین قولغه کوتاریب نمازگاهه الیب باردیلار. حضرت سلطان نینگ نماز لارینی ایکی یوز کمالیغه یتگان ولی لاردین یتیش بر مینگ عالم لاردین غازیلاردین یگرمه ایکی مینگ عوام الناس دین نماز لارینی اوتادیلار. حضرت سلطان نی کاشقردا استین آرتوش دیگان کنت نینگ مشهد دیگان یرده قویدیلار. | هنوز تخی گورنینگ آغزیغه خشت قویما ب اوردیلار، حضرت سلطان مبارک باشلارینی کوتاریب گوردا قوفوب اولتوروب بلند آواز برلان «رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ» یعنی ایبارا خدایا عجب منزل مبارک عطا قلدینگ، سین همه برگوچیلار نینگ اوبدانی ترور سین دیب، آندین ینه رسم اولگانلارغه اوخسه قبله غه باقیب یاتیلار. خلائق لار لحد نینگ آغزیغه خشت تیزیب توفراق سالدیلار. بو واقعه لار بولغاندا تاریخ غه تور یوز یگرمه توقوز ایردی. و بعضه لار ایتب دورلار کم حضرت سلطان نی جنازه گه سالیب کوتاریب الیب بارغونچه یوزیگا نقاب تارغان بر کشی شیرغه منیب کلیب کوتاریب آسمانغه چقیب غایب بولوب کتیب دور دیب روایت قلیب دورلار. اما صحیح روایت ایلگری که تافغان لحدغه دفنه قلغان لاری صحیح دورلار.

القصه: شول کچه غازیلاردین بر کشی و عالم لاردین اوچ کشی و عوام الناس دین ایکی کشی توشاسه لار، حضرت سلطان پادشاه لیق طریقه سیده لشکر عظیم برله شکار قلیب یورویدورلار. بو خلق کلیب سوردیلار «ای بزرگوار خدایتعالی سیزلار گه ننه عطا قلدی؟» دیب سوردیلار. حضرت سلطان ایتلار که «ای یارانلار خدایتعالی اول دنیادا برگان دولت چه اوچ حصه دولت بردی. ای غازیلار دوست لارغه ایتینگلار منگا خدایتعالی مونداغ منزل اعلانی عطا قلدی. من یورگان یولدا یورسه لار و من قلغان ایشلارنی قلسه لار، من تافغان دولت نی بی شک و بی شبهه تافادور. و ینه خلفم ابولفتاح غه ایتینگلار | ساغندیم بسیار یاد قلا دور من. مینگ قاشیمغه پاتراق کلسون دیب ایتنگلار». توش کورگانلار خواجه ابولفتاح غه بو سوزنی ایتلار، خواجه ابولفتاح بجان دل قبول قلدیلار. زوق شوقلاری برله قوفوب اوچ مراتبه چرخ باریب اولتوردیلار. «بسم الله الرحمن الرحیم ایبارا خدایا خداوندا هیچ یارلیق یوق تور. جائینی آغیل» دیدیلار. شول زمان خواجه ابولفتاح غه حضرت سلطان نینگ روحلاری حاضر بولوب کلیب «رحمت سیزنینگ اعتقاد و اخلاصینگیزغه، اما نچند محل توروب مملکت نی ضبط قلیب مینگ فرزند لاریم نی اوبدان تربیت قلیب کمالیغه یتکوزونگ. آندین کین مینگ قاشمغه کلینگ» دیدیلار.

القصة: خواجه ابولفتاح اوچ یل عمر کوردیلار. اوچ یل غجه ضبط مملکت قلب حضرت سلطان نینگ فرزندلاریگا بقدر امکان سعی کوشیش لار برله تربیت قلدیلار. اوچ یل دین کین عالم دین اوتیلار. خواجه ابولفتاح نی گوردا قویغان زمان حضرت سلطان غه اوخشه ﴿رَبِّ اَنْزِلْنِي مُنْزَلًا مُّبَارَكًا وَاَنْتَ خَيْرُ الْمُنْزِلِينَ﴾ [29:23] دیب آواز کلدی. چنانچه بو آیت نینگ تفسیری یوقاری ایتیلدی. باش لاریدا تورغان خلق بو آوازی ایشیتیب فریاد فغان برله یغلاشتی. خواجه ابولفتاح نینگ گورلاریدین «اسکتو رحمکم الله» یعنی فس بولونگلار رحمت قلسون الله سیزلارگا دیب آواز چقتی. همه خلاق بو آوازی ایشیتیلار. مست بولوب ینه هوشلاریغه کلدیلار. شول کچه سی شیخ نجم الدین عتار خواجه ابولفتاح نی توشیده کوردیلار. سوردیکه «ای خواجه ابولفتاح خدایتعالی سیزلارگه نمه عطا قلدی؟» دیب اولار خنده قلب اینیلار که «منینگ روحوم | 98^a حضرت سلطان نینگ روح لاریغه قشودی و عالم نینگ غمیدین خلاص بولدوم. خدای تعالی نینگ دوستلاریغه اولگان نینگ و تریک لیک نینگ فرقی یوق. نمه کورسانگ شونی ایتیل» دیب غایب بولدی. ایبارا خدایا خداوندا شبو غازیلار نینگ حقی حرمتیدین جمعی گنه کارلار نینگ گناهیینی کوچوروب راهی راست یولغه سالغای سین و کفر ضلالت دا قویماغای سین؟»

و ینه فوشیده قالمایمک حضرت سلطان ستوق بغرا خان غازی نینگ تورت اوغلانلاری اوچ قیز فرزندلاری بار ایردیلا. بو قیزلاری نینگ بری نینگ آطلاری اعلانور خانیم، ینه بری نینگ آطلاری نصب ترکان خانیم، اما اعلانور خانیم بسیار پاک سیرت و پاکیزه صورت راست صاحب یقین ضعیفه مرحومه ایردیلا. و اولار نینگ واقعه سی حضرت مریم (علیه السلام) غه اوخشه و اولار نینگ واقعه سیدیک دور. آنداغ روایت قلب دورلار کم بلاغت که یتلار ایرسه، بر کچه خدایتعالی غه عبادت قلب اولتوروب ایردیلا. حضرت جبرائیل (علیه السلام) کلیب اولار نینگ آغزلاریغه بر قطره نور تامیزدیلا. بولارغه راحت حاصل بولوب بر تر باستیلار. هوشلاریدین کتیب و ینه هوشلاریغه کلدیلار. باقسه لار ایشیکدین بر شیر چقیب کتیب بارادور. نچند آندین کین عشور آی نینگ اونی آزینه کونی نماز جمعه وقتیدا بر اوغول توغولدیلا. قیزیل یوزلوک آهو کوزلوک اولوغ کچیک خلق حیران قالدیلار. «بو نچوک واقعه ایکین؟» دیب حضرت سلطان در غضب بولوب «بو ایش نینگ راست نی تحقیق لانگلار» دیب امر قلدیلار. علما امر اکابرلار اعلانور خاتمیدین سوال قلدیلار. اعلانور خنیم اوتکان واقعه نی بر بر بیان قلدی. | اندین کین دانا 98^b و عاقل لار جمع بولدیلا. فراصت بیلان «حضرت علی دور» دیب نصب نی شولاردین الیب «آطلارینی شهید علی ارسلان خان غازی بولسون» دیب آط قویدی لار. اعلانور خانیم حضرت

سید علی ارسلان پادشاه‌غه اعزاز اکرام بیلان پرو[ر]ایش قلدیلار. بش یاشغه کیرگاندا مکتب‌غه بردیلار. آله آی مکتب‌دا اوقوب علم ظاهر و علم باطن‌دا بر کمال بولدیلار. حضرت علی ارسلان خان یته یاشقه کیرگان‌دین کین اعلانور خانیم‌نی از روی شریعت توق بوبا بغرا خان غازی‌غه نسبت قلدیلار. اولاردین اوچ اوغول فرزند وجودیغه کلدیلار. محمد ارسلان، یوسف ارسلان، قیزیل ارسلان پادشاه ایکان دورلار. حضرت نصب ترکان خانیم‌نی حضرت ایلک ماضی‌غه نسبت قلغان ایردیلار. اولاردین بر قیز فرزند وجودیغه کلگان. اول قیزی سید کمال الدین مجنون‌غه نسبت قلغان. اولاردین حضرت سید سلطان برهان الدین قلیج وجودیغه کلگان و اولاردین با روی قیامت صاحب کمال لار پیدا بولور وینه بر قیزلارنی حضرت سید جلال الدین بغدادی‌نینگ کچیک اوغلانلاری‌غه سید بهاو الدین‌غه نسبت قلغان ایردی لار و اولارنینگ اولادی خواجه محمد شریف بوزجی‌لق قولغان ایشان خواجه محمد شریف پیر دورلار.

حضرت سلطان‌نینگ اولوغ اوغلانلاری حضرت سلطان حسن بغرا خان‌نینگ قیزلاری حدیه ترکان خانیم‌نی سید جلال الدین بغدادی‌نینگ اولوغ اوغلانلاری سید علاو الدین‌غه نسبت قلغان، اولاردین اوچ فرزند وجودیغه کلگان، اولارنینگ آطالاری میر زیاو الدین، میر سید جلیل. کاشقیری سیدلاری سید علاو الدین‌نینگ اولادی، کاسان بیله سمرقند سیدلاری سید کمال الدین مجنون‌نینگ اولادی، تاشکند سیدلاری سید بهاو الدین‌نینگ اولادی. نصب‌نامه حضرت میرزا خواجه محمد یوسف | خواجه پادشاه نام حرم ایشان (نور الله مرقدہ) زلیخا بیگم. اندین کین نسبت آسان خوترا بیگم پادشاه اتابدورلار. خودرا بیگم پادشاه‌دین اوچ اوغول فرزند وجودلاریغه کلدیلار. آطالاری هدایت الله خواجه پادشاه، کرامۃ الله خوجم پادشاه، قناعت الله خواجه پادشاه. نسبت صوری ایشان حضرت سید محمد ابن سید نورالله ابن سید عبدالله ابن سید هاشم قلندر ابن سید یوسف ابن سید هاشم ابن سید علاو الدین ابن سید جلال الدین بغدادی ابن شاه حسن ابن شاه حسین ابن سید محمد ابن سید عبدالله ابن سید افضل ابن سید طالب ابن سید امام علی موسی رضا ابن امام موسی کاظم ابن امام جعفر صادق ابن امام باقر ابن امام زین العابدین ابن امام حسین ابن امیر المؤمنین علی (کرم الله وجهه) و امام حسن و حضرت فاطمه و جدی اولادی حضرت (صلی الله علیه وسلم) دورلار (رحمة الله علیهم اجمعین).

اما پیلهاک کرکی که حضرت سلطان ستوق بغرا خان غازی عالم‌دین اوتوب اورونلاریدا اولوغ اوغلانلاری حضرت سلطان حسن بغرا خان غازی پادشاه بولدیلار. آندین حضرت سلطان ستوق بغرا خان غازی‌نینگ وفات بولغانلاری‌نی کافرلار آنکلاب شول وقت‌دا جوقته رشید نکتی رشید

جگالو خلخال ماچین دیگان تاش بغیر کافرلار اوتوز مینگ لشکر بیلان کلیب نچند محل کاشقر
 شهرینی قباب قحطلیک بولوب مسلمانلار نینگ حالی تنگ بولوب این همه آب آش بریب راست
 کلمادی. | نارچار [ناچار] بولدیلار. بو مسلمانلار غه ضامن بولمای دیب کاشقر شهری دین حضرت^{99b}
 حسن بغرا خان غازی باشلیغین همه امرالار اکابر اشرفلار برله قرق مینگ لشکر نی الیب شهر دین
 چقیب صف تارتیب تور دیلار. کافر طرفیدین جوته رشید میدانغه کلدی. مسلمانلار طرفیدین
 حضرت سید شهید ارسلان خان پادشاه میدانغه کیر دیلار. جلوه لار قلیب بو مناجات نی اوقوب
 جنگ گه کردیلار.

نظم

توکلنا علی رب السماء و سلمنا باسماء القضاء
 توکل باتو کردم تو خدای همه بیچاره لار گه راهنمای

دیب میدانغه کریب میمنه نی میسر گه میسر گه اوروب انداغ سخت قاتغ جنگ قلدیلار کم قان دریا
 بولوب اقیسغه کردی. اول کون بش یوز کافر نی جهنم غه ایبار دیلار. مسلمانلار دین سلطان محمد
 (قدس سره)، مولا [نا] محمد، درویش محمد، علی حاجب، سلطان محمد، خواجه عبدالله علمدار،
 مولانا میر علی، مولانا جعفر، سلطان درویش، ذوالفقار، خواجه عبد الکریم شربی شهادت
 نوش قلدیلار. کافرلار طبل باز گشت چالیب یانیب آرام گاه غه توشی. اول کچه نی داغداغه بیله
 اوتکودیلا. تانگ آتی. نماز بامدادنی ادا قلعونچه کافرلار صفینی راست قلدی. نماز دین فارغ بولوب
 حضرت پادشاه صف لارینی راست قلیب تور دی لار. اول کونی حضرت یوسف قادر خان
 غازی پادشاه آطاری دین توشوب نچه یر زمین بوسه قلیب تور دیلار. ایدیلا کم «یا | پدر بزرگوار^{100a}
 حضرت لاری نینگ آلدیدا کسلور باشیم آقار قانیم، شبو مسلمانلار نینگ حقیدا از برای خدا نذر
 قلدیم» دیب دعا الیب جنگ گا کردیلار. حضرت سلطان حسن بغرا خان غازی پادشاه ایدیلا
 «سیرنی اول خداغه ایکنچی حضرت محمد مصطفی غه اوچونچی جدیم حضرت سلطان ستوق بغرا
 خان غازیغه تافشور دوم» دیب رخصت بر دیلار. میدانغه کلیب جلوه لار قلیب بو بیت نی اوقوب
 جنگ گه کیر دیلار.

نظم

انکوبسری مرتبه لافتی رسید از دولتی [...] مصطفی رسید
 بر دلکه بر سری اعدا بدو الفقار مجنون کلیم بود که اجددها رسید
 با مهر او زدی نقرها خلاص یافت زر گشت کار قلب چو کیمیا رسید [۹]

قان داریا بولوب آقتیلار. گویا قیامت قیوم بولدی. کافرلارغه یاروق جهان قرانگولوق بولدی. آنچنان مال اموال و صلاح یراغ سپاگری و یلقلی تیوه بینهایت قول لاریغه توشتی. آندین عزت آبروی برله بارگاه لاریغه یانیب توشتیلار.

القصة: اولکونی مسلمانلاردین آتمیش کشتی شهادت تافیب دور ویگرمه کشتی یارالغ بولوبدور و کافرلاردین یته یوز کافر جهنم گاباریب دور. بو کچه هم زوق شوق برله تانگنی آتقوزدیلار. نماز بامدادغه اذان محمد او قودیلار. مسلمانلار جمع بولوب نمازغه توردیلار. کافرلار ینه جمع بولوب صف راست قلیب توردی. بو مسلمانلار هم نمازدین یانیب مکمل و مصلح بولوب صف راست قلیب توردیلار. کاشقر شهرینی حضرت شیخ جلال الدین بغدادی نینگ اولوغ اوغلانلاریغه حسین فیضالله خواجمغه | اون بش مینگ کشتی برله شهرنی سابقی لیق قلینگیزلار دیب تافشوردیلار. چنانچه حضرت شیخ جلال الدین بغدادی نینگ اوغلانلاری سید علاو الدین حضرت سلطان حسن بغرا خانغه داماد ایردیلار. اولارغه کاشقر شهرینی تافشوردیلار. اول کونی حضرت حسن بغرا خان غازی جنگ گاهغه کلیب توردیلار. نکته رشید لشکری برله کلیب توردی.

حضرت حسن بغرا خان پادشاهم بو آیت کریمه نی او قودیلار کم ﴿وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ﴾ [18:6] و حق (سبحانه و تعالی) بولغایکم کافرلارنی مغلوب و مقبور قلغای. وینه حضرت پادشاه بو آیت کریمه او قودیلار «توکلّت علی الله و لا ارجو سوا الله» دیب کافرلار برله انداغ جنگ قلدیلار کم آسمان زمین لارزه کلدی. فرشته لار آفرین او قودیلار. کافرلار نینگ قانینی سیلابدک اقیزدیلار. کافرلار نینگ اراسیدا غرو قوبتی. اول کونی حضرت پادشاه مینگ بش یوز کافرنی جهنم گه ایباردیلار و چندان مینگ کافرنی زخم اوردیلار. مال اموال اسباب آلات بینهایت آلدیلار و مسلمانلارغه قسمت قلیب بردیلار. مسلمانلاردین یوز کشتی شهادت تافتی لار. کونبولدی. طبلی بازگشت چالیب یانیب بارگاه لاریغه توشتیلار. شوشتی شوی قلدیلار. آب طعام یب ختمه قران قلیب ثوابی شهیدلارغه باغیشلادیلار. بو کچه نی دغداغه برله اوتکازدیلار.

تانگ اتی. نماز بامدادغه اذان محمد او قودیلار. محبت خاندانلار قوفوب نمازغه شروع قلدیلار. نمازدین فارغ بولغونچه کافرلار صف راست قلیب توردی. بو کون هم حضرت پادشاه اوز

101^a اورونلاریدا حضرت یوسف قادر خان | غازی پادشاهنی قیوب اوزلاری میدانغه کریب جلوه لار قلیب تور دیلار. نام نصب لارینی عیان بیان قلیب مرد تیلاب «ای کافرلار! قنی ایر بولسانگ میدانغه کلیب سوا میغه جواب بریگی!» دیب فریاد قلدیلار. کافرلار نینگ صفیدین جگالو خلخال ماچین نابکار میدانغه کریب ایکولان درفتاد بول دیلار. اول کونی انداغ جنگ بولدی کم قان دریا بولوب سیل آب دیک آقتی. کافرلار طبل بازگشت چالیب یاندی. مسلمانلار هم آرام گاه لاریغه یانیب توشتیلار. بدنلاریدین گرد غبارینی ایرتیب یوب آب آش یدیلار. اندین ختمه قرآن قلیب توز طعام قرآن نینگ ثوابینی ارواح شهداغه بخش قلدیلار. بو کچه حضرت پادشاه باشلیغین جمعی امرالار جمع بولوب مصلحت قلدیلار کم حضرت یوسف قادر خان غازی پادشاه بو کچه فی دغاغه بیله اوتکاز دیلار.

ینه نماز بامدادغه اذان محمد اوقودیلار. نمازنی ادا قلیب ختمه قرآن قلیب ثوابینی شهدالارغه بخش قلدیلار، ینه کافرلار صف راست قلیب تور دیلار. بو کون هم حضرت پادشاهم جنگ گاهغه کلیب نام نصب لارینی عیان بیان قلیب کلدی. مسلمانلار هم صف لارینی راست قلیب تور دیلار. اول کونی هم انداغ جنگ قلدیلار که اسمان زمین لرزه که کلدی. همه مسلمانلار مست مستغرق بولوب کافرلارغه اور دیلار. کافرلارنی انداغ قوغلادیلار که کافرلار قاجیب ینیگیحصار موضعی غه باردی. حضرت حسن بغرا خان غازی پادشاه حضرت | سید شهید ارسلان 101^b خان غازی پادشاهغه توقسان مینگ لشکر جمع قلیب «یا فرزند سیزنی اول خداغه ایکنچی حضرت محمد مصطفی (صلی الله علیه وسلم) غه اوچونچی حضرت سلطان ستوق بغرا خان غازی پادشاه فدر بزرگوار عالمغه تافشوردوم» دیب رخصت بر دیلار. حضرت سلطان شهید ارسلان غازی پدشاه توقسان مینگ لشکرنی الیب کافرلارنی قوغلایب سوقشا سوقشا اورتنگ قرا دیگان یردا قرار تافتی. آندا هم نچتد مینگ کافرلار بار ایردی. کافرلار جمع بولوب اندا بر نچه کون جنگ سخت قلیب خون جیحون اقیز دیلار.

حضرت سید شهید ارسلان پادشاهغه تیغ تبر کار هیچ غمرسه کار قلهاس ایر دیلار. کافرلار حیران قالیب جگالو خلخال ماچین ایدی کم «بولارغه تیغ تبر هیچ غمرسه اوتمايدور. نه سبب دین اوتمايدور؟ قایداغ قلیب اولتوروشنی انگلاب هر کشی خبر برسه بوی تنگ آتون برای» دیب وعده لار قلدی. شول وقتیدا کافر ایچیده اوجات بر دلّی قری بار ایردی. «مونینگ ایشنی من قلورمن» دیب حیللار برله اسلام لشکر یگا اوزینی آلدی. نچه کون لشکر نینگ ایچیده یوروب حضرت پادشاه نینگ بورجی خانه لاریدا خدمت قلیب یوردی. مونینگ دین هیچ کم نینگ خبری یوق

ایردی. بر کونی غزات دین یانیب شاد خرم اولتوروب ایردیلار. بر نچه جنگ ییننگ واقعه سی نی بیان قلیشیب حضرت پادشاه نی تعریف قلیب سوال قلدیلار «پادشاه عالم فناه حضرتلاریگا تیغ تبر کار قلمایدور، نه واقعه ایکین؟» دیدیلار. حضرت پادشاه خوش وقت لیقدا ایدیلار کم «منگا هیچ وقت دا تیغ تبر اوتماس مگر نماز بامدادغه تورغاندا | بدنیم سو بولور. شو محله یگان بیله کسه هم کیسر» دیدیلار. بو جادو قری ننه سوز ننه واقعه اوتوبدور، یوشونوب اولتوروب ایدی. حضرت پادشاه ییننگ درّی گوهر افشالاردین اشتی. موینگدین هیچ کشی خبر بولمادی. بو دلّه وزیر قری لشکر اسلام اراسیدین چیقیب جگالو خلخال ماچین غه خبرایتی. بو کافر خوش بولوب بو دلّه قریغه بسیار آلتون بردی.

حضرت پادشاه فنجشنبه کونی آب آش قلیب مسلمانلارغه آش تارتیلار. اندین ختمه کلام ربّانی قلیب ثوابی ارواح شهدالارغه بخش قلدیلار. اول کونی حضرت سلطان سید شهید ارسلان بغرا خان پادشاه توقسان مینگ لشکر بیله صف تارتیب توردیلار. کافرلار هم لشکری برله صف تارتیب توردی. اول کون انداغ قاتّیغ جنگ قلدیلار کم صفتکه راست کلگوسیز. چندان مینگ کافرلارنی دوزخ قه ایباردیلار. مسلمانلاردین هم شربت شهادت ایچتیلار. کونبولدی. طبل مراجعت چالیب آرام گاهلاریغه کلیب توشوب آب آش تناول قلیشیب اندین ختمه قرآن قلیب ثوابی ارواح شهدالارغه بخش قلدیلار.

بو کچه نی دغداغه برله اوتکردیلار. نماز بامدادغه اذان محمد اوقوب مسلمانلار نمازغه شروع قلدیلار. نمازدین فارغ بولوب | آب آش بردیلار. آشتی یب اندین ختمه قرآن قلیب ثوابی ارواح شهداغه بخش قلدیلار. اندین لشکرگاهغه کلدیلار. اول کونی هم شونداغ قاتّیغ جنگ بولدیکه صفت که راست کلگوسیز. گویا قیامت قیوم بولدی. قانلار دریا بولدی. شو قسمی جنگ قلیب قرق کون غه کافرلار ییننگ اولوشی نینگ حدّی حسابی قالمادی. مسلمانلار هم بسیار شهادت تافتیلار.

عشور آیی نینگ اونی کونی ایردیلار. نماز بامدادغه مسلمانلار جمع بولدیلار. صف در صف نمازغه توردیلار. سنت نی ادا قلیب فرضیگا تکبیر ایتیلار. نمازغه توردیلار. دایم ایردای رکوع سجود اورلا تیب آه ایله جگر دین درد از قضای آسمانی تقدیر ملک لایزالی سبحانی ملایب امام نینگ کونگل لاریدا سوره ﴿انا اعطینا﴾ ایردیلار. لفظه لاریگه ﴿انا فتحنا﴾ کلدی. کافرلار خبردار بولوب وقت نی غنیمت بیلیب صف در صف کریب مسلمانلارنی شهادتکه یتکوزدی. ﴿وکفی بالله شهیدا﴾ محمد رسول الله آیت شبویرگا یتکاندا حضرت پادشاه ییننگ مبارک باشلاریغه بدترین

103^a کافرلار شمشیر سالدی. مبارک باشلاری تن لاریدین جدا بولدی. **قالوا انا لله** | وانا الیه راجعون. حضرت پادشاه نینگ مبارک باشلاریدین آواز کلدیکم «خوش بیغم ملام ایکان» دیب زاد اسم شریف لاری ملا علیم ایکاندوکلار، «خواجه بیغم» لقب بولدی. جهاندا شاه خه گدا بولسه آخر لحد آنکا ماء وای بولمای قالماسلار. اول کونی گویا قیامت قیوم بولدی. جهان قرانگولوق بولدی. آسمان زمین لار لرزه گا کلدی. مسلمانلار هر طرفگا فراکنده بولدی. کافرلار حضرت پادشاه نینگ اهل بیت لاریگا آط سالدی. بولار توختاب جنگ قلدی. لار بر نچند کافرلارنی جهنم گه ایباردی. آخر کافرلار غالب کلیب بولارنی هم شهید قلدی. اندین کین نچند قیزلار برله مریم خانم آه دردناک تاریب جنگ گه کیردی. یگره بش کافرنی جهنم گه ایباردی. کافرلار غلبه قلیب کلدی. مریم خانیم یرگا قرا دی. یر یاریلدی. اول ساعت یرگا کرب غایب بولدی. آندین قیزلارنی شهادتکا یتکوزدی. **قالوا انا لله** | وانا الیه راجعون.

حضرت پادشاه شهید ارسلان خان بسی صاحب جمال و صاحب کمال و قوی احوال ایردی. عمر یارینی همیشه زهدی تقوای برله توتار ایردی. و سوز محبت برله دایم ایشلاری رکوع سجوددا اوتانیب آه ایله جگر دین دود، اشیتماک کراکم حضرت شهید بغرا خان پادشاه نینگ شهادت تافغان لاری نینگ خبری کاشقرغه آنکلادی ایرسه، حضرت حسن بغرا خان غازی | و حضرت 103^b اسن بغرا خان غازی و حضرت یوسف قادر خان غازی پادشاه لار هوشلاریدین کتیب وینه هوشلاریغه کلیب «وا ویلا! وا مصیبتا!» دیب فریاد فغان قلیب یغلار ایردی. و بولار نینگ ناله سیگا آسمان زمین لرزه گا کلدی. مرغان هوا و ماهیان دریا زار زار یغلادی. ماتمدین فارغ بولوب ایکی مینگ قوی ایکی یوز تیوه اولتوروب آب آش قلیب کاشقر نینگ اولوغ کچیک خلقنی یغیب آب آش ید بوی قلیب بردی. آب آش دین کین ختمه قرآن قلیب ثوابنی ارواح شهدالارغه بخش قلدی. منادی درمنای کلدیکم «لشکر جمع بولسون» دیب لشکر جمع بولدی. آتیش مینگ لشکر برله حضرت یوسف قادر خان غازی پادشاه و حضرت حسن بغرا خان غازی پادشاه کافرلار نینگ قانینی دریادک اقیب «جگرفارم نینگ خون انتقامنی آلماسام» دیب کافرلار طرفیگا یوزلاندی. حضرت سید شهید ارسلان خان غازی نینگ شهادت تافغان یرلاریگا باردی. مبارک تیلاری کافوردک یاتیب دورلار. جمع شهدالار صف در صف یاتیب دورلار. آه دردناک تاریب هوشلاریدین کتیلار. ینه خوشلاریغه کلیب طاقتلاری طاق بولدی. هر تال مویلاری نشتری آبدار بولدی. حضرت حسن بغرا خان غازی پادشاه بیت اوقوب جگالو خلخال ماچین نینگ لشکر یگا اوزلارنی اوردی. کافرلار نینگ قانینی سیلاب دک اقیزدی. بو طرفدین کافرلار

104^a کیریدی. ینه بر طرفیدین آسن بغرا خان یوسف قادر خان پادشاهلار کیردیلار. | کافرلارنی قیریپ قانی دریادک اکتیب پاره پاره قلدیلار. مال اموالنی غارت قلیب آلدیلار. جوخته رشید، نکته رشید، جگالو خلخال ماچین دیگان کافرلار اون مینگ کافر برله قاچیب کتی. آرقه سیدین قوغلاق یارکندنینگ کوچار دیگان کنت دا آرقه سیدین یتلار. اندا ینه کچه کوندوز جنگ قلیب راست کلمای حضرت سلطاننینگ اوغلانلاری حضرت عثمان بغرا خان غازی آلتیش کشیلار برله شهادت تافتیلار. کافرلار جنگ قیلا قیلا کافرلار چین شهری گا قاچیب کتی.

حضرت پادشاهم یانیب کلیب توشوب حضرت بغرا خان غازی منزل لاریگا یتکوزوب دفنه قلیب توغ علم باغلاب وقف اوقاف قلیب شیخ جاروب کاش قیوب نچند کشیلارنی مرفوع القلم قلیب آب آش ید بوی قلیب بریب اندین ختمه قرآن دعا تکبیر قلیب ثوابنی شهدالارغه بخش قلیب ید بویلارینی اوتکازیب اندین یارکند شهریغه کلیب توشتیلار. خلقنی ایمانغه دلالت قلدیلار. شولزمان ایمان کلتوروب مسلمان بولوب پل مال لارینی جان تن لارینی نثار قلدیلار. حضرت پادشاه همه سینی غریب فقرالارغه قسمت قلیب بردیلار. بو خلقنینگ حقیقا دعای خیر قلدیلار. جمعی مسلمانلار «آمین» دیدیلار. بو مسلمانلارنینگ حقیق دا دعالاری اجابت بولدیلار. «بو دعانینگ برکاتدین هرگیز خراب بولماس» دیب دورلار. حضرت پادشاه یارکند گه رئیس خواجه عبد الصمد کاشقرینی قویدیلار.

104^b اندین جمعی لشکر برله حضرت شهید ارسلان غازی شهادت تافغان | یرگا کلدیلار. ماتم لارینی توتوب زار زار چون ایر نوبهار یغلا دیلار. کنگرو آب آش قلیب لشکرگا بردیلار. آشدین کین ختمه قرآن قلیب ثوابنی ارواح شهدالارغه بخش قلدیلار. حضرت پادشاهنی «قایداغ قلساق بولور ایکی؟» دیب توجه قلدیلار. عالم غیب دین آواز ایشتلدیلار کم «شهید بولغان یردا دفنه قلینگیزلار» دیب حضرت پادشاهنینگ جسدلارینینگ قاشلاریغه کلدیلار. کوردیلار که مبارک باشلاری یوق. راوی انداغ کلتوروب دورلار کم حضرت پادشاهنینگ باشلاری تن لاریدین جدا بولغاندا آواز کلدی [ک]م «باشیمنی غانجورغامغه باغلاب قویغیل، و شمشیریمنی ایگر اوستونیدا قویغیل» دیب توخاق عراقی فی الیب کلیب مبارک باش لارینی صلاح سپاگرینی ایگر اوستیدا قویدیلار. غرو چقتی. نچند کافرلارنی اولتوروب غایب بولدی دیب دورلار. و ینه انداغ کلتوروب دورلار کم «بو شهدالارنی نچوک قلساق بولور ایکی» دیب حیرت ده توروب ایردیلار. جمع امرالار و جمع لشکرلار ایدی لار «ای پادشاه عالم فناه نه بولغایکم شهدالار حقیقا دعا قلسه لار بیزلار آمین دیساک شاید که حضرتلارینینگ دعاسی اجابت بولوب مشکل ایشیمیز آسان بولغای» دیدیلار.

حضرت حسن بغرا خان پادشاه باش لارینی یلانگ قلب کوزلارینی کوککا تکیب قول
 اچیب دعا قلدیلار. مسلمانلار «آمین» دیدیلار. هنوز دعا تمام بولما ب ایدیکم بر قرانغولوق پیدا
 105^a بولدی. آسمانی یرو ویرنی آسمان قلغاندک معلوم بولدی. | بر ساعت دین کین بوران فست بولوب
 جهان یاروغولوق بولدی. باقسه لار شهدالارینینگ اوستونیکا قوم توشوبدور. کافلارینینگ اوستو
 توفه سیگا شور یاغیب دور. اول باعث دین «قوم شهیدان» آط قویدیلار. شهدالارینینگ حقیدا
 آب آتش قلب مسلمانلارغه بردیلار. آتش دین کین ختمه قرآن قلب ثوابی ارواح شهدالارغه
 باغیشلادیلار. اندین کین شیخ جاروبکش تعین قلب قرقلارینی اوتکازیب خواجه نقبه آیوبنی
 اولوغ شیخ قلب کشتی نی جاروبکش قیوب مرفوع القلم قلب «سیزلار جاروبکش لیک
 قلینگیزلار قران بریب و شمع کلتوروب قیوب هر قایسی غه بریر تعین قلب حضرت پادشاه علی
 ارسلان خان غازیغه و جمعی شهدالارغه دعا تکبیر قلینگیزلار» دیب بش کنت اوستونگی نینگ
 بوی نی بر چار کلیک یرنی بر مثقال آلتونغه الیب «حضرت پادشاه نینگ حق لاریدا وقف اوقاف
 قلب زکوات و حق الله دهیک لارینی حضرت پادشاه نینگ حق لاریدا بردوک. سیزلار دعا
 تکبیر قلینگیزلار» دیب قویوب لشکرلاری برله کاشقرغه روان بولدیلار. تخت گاه لاریغه توشتیلار.
 بتمام کاشقر خلقی زار زار چون ابرنوبهار یغلاب ماتم توتیلار. ماتمدین فارغ بولوب آب آتش قلب
 105^b کاشقر خلق ننگ جمع اولوغ کچیک همه سیگا آب آتش بریب ختمه قرآن قلب | ثوابی ارواح
 شهدالارغه بخش قلدیلار.

اما راویلار انداغ کلتوروب دورلار کیم تاریخ قه تور یوز سکسان توقوز ایردی. عشور
 آی نینگ او نی ایردی. حضرت علی ارسلان خان غازی پادشاه شربی شهادت ایچتی لار.
 حضرت حسن بغرا خان غازی کلیب دایم حضرت پادشاه علی ارسلان خان نینگ روضه لارینی
 زیارت قلب بسیار نذر نیاز الیب کلیب قرانلارینی قایناتیب و چراغلارینی یاندوروب مدد
 استعانت تیلاب دعا تکبیر نیاز قلب ایردیلار. وینه راوی انداغ کلتوروب دورلار کم هر
 کشتی نینگ هر حاجتی بولسه حضرت پادشاه نینگ مبارک روضه لارینی زیارت مجاورلاری
 خوش قلسه و قرانلارینی قایناتیب چراغلارینی یاندورسه لار قیامت کونی اول حاجتمندلار
 حضرت شهدالارینینگ توغ علم لاری نینگ سایه سیدا اورون تافیب شفاعت لاریگا مشرف
 بولغیلار، هیچ شک یوقتور.

راوی انداغ کلتوروب دورلار کم حضرت حسن بغرا خان غازی یوسف قادر خان غازی بو
 پادشاه اون ایکی یل تخت خلافت دا اولتوروب دورلار. اولارینینگ زمانه لاریدا دستار کیماگان

کشی لارنی کورسه لار و یا خبرینی آله لار باشیغه تمور میخ ققار ایردی لار. شونداغ معمور لوق بولدی لار کم چارک آشلقنی بر پُلْغه المادی لار. اما راوی لار انداغ کلتور و بدور لار کم بو اولوغ پادشاه لار تحت تجلدا اولتوروب ایردی لار، «یوز کشی اوچ سرداری بیله ترکستان دین کلدی لار» دیب مولانا سعد الدین کاشقریغه خبر بردی لار. و اولار حضرت پادشاه لارغه خبر ای تار. حضرت پادشاه لار «کیرسون» دیب امر | قلدی لار. خواجه عبد الله ترکستانی، خواجه ابو بکری تاشکندی 106^a کریب نچّه یرده زمین بوسه قلیب تعظیم اکرام برله توردی لار. حضرت پادشاه «هارمانگ، اچمانگ! سلامت کلدینگیز مو؟ بلا بار قینگیز سلامتمو؟ ریاضت و مشقت لار تارتیب کلگان سیز» دیب التفاتلار قلیب سوال قلدی لار. اولار تعظیم اکراملار قلیب ایدی لار کم «ای پادشاه عالم! ترکستان ولایتی کفار بولدی. حضرتلاری دین شفاعت تلاب کلدوک» دیب عرض قلدی لار. او شول ساعت حضرت پادشاه منادی درمنا قلدور دی لار کم «لشکر جمع بولسون» دیب بی حد بیقیاس لشکر جمع بولدی لار. کاشقر شهریکا حسن فیض الله خواجه منی، خواجه بیغم خواجه منی، ابو القاسم کاشقرینی سردار قلیب «سیزلارنی اوّل خداغه ایکی نیچی حضرت محمد مصطفی (صلی الله علیه وسلم) غه اوچونچی حضرت سلطان ستوق بغرا خان غازیغه تافشوردوم» دیب لاو لشکر برله بطرفی ترکستان روان بولدی لار.

اما بو نوبت دلاور لار شیردل لارنی جمع قلدی لار کم هر برلاری دوشمنلارینگ بیخ بنیادنی قوروتماقغه و کویدورما ککا حمله گذار و جنگ میدانیدا اثبات ایردی لار. بورنگ برله کوه البرزدک فایدار ایردی لار. چنانچه بو صفت لیک لشکر و مبارزلار برله باردی لار ایرسه ترکستانغه یتب | 106^b ایردی لار. ترکستان نینگ اولوغ کچیک جمعی خلقی اوزیچه اطاعت قلیب حضرت پادشاه نینگ درگاه لاریغه کلیب یقیدی لار. اندین حضرت سلطان خواجه احمدی یاسوی پادشاه نینگ مزارلاریغه کلیب طواف قلدی لار. آب آش قلیب بردی لار. ختمه قرآن قلیب ثوابی ارواح شهدالارغه باخش قلدی لار. حضرت پادشاه شول یازی و قیثی توروب تاشکند و ترکستانی بتمام مسخر قلیب کین کی یل ینه حضرت سلطان خواجه احمدی یاسوی نینگ جبه لارینی بونی مریم خانیم نی بلّه الیب تمام لشکر برله اطلاندی لار.

شهرمه شهر خلقنی ایمانغه دلالت قلیب مسلمان لارنی راه راست غه کیرگوزوب مداین غه کلدی لار. حضرت امام ناصر الدین و امام قوام الدین و امام معین الدین و امام سعد الدین بو امام لار قاشلاریغه کریب تحفه های هدیه لار الیب کلیب ایردی لار. حضرت امام لار نینگ الدیلاریدین بر بر اوتکازدی لار. و حضرت امام لار برله کوروشتی لار. بولغان واقعه لارنی بر بر بیان قلدی لار. زار زار

چون ابرو نوبهار یغلاشتیلار. آندین کنگرو آب آش ید بوی قلیب بردیلار. بعد قرآن قلیب ثوابینی ارواح شهدا لارغه بخشیش قلیب نچند کون حضرت امام نینگ قاشلاریدا مطوئن بولدیلار.

107^a بر کون حضرت حسن بغرا خان غازی پادشاه | پدیش گاهه غه توشوب عرض قلدیلار کم «یا بزرگوار، عالم جدیم حضرت سلطان ستوق بغرا خان غازی نینگ قلیج لارینی چافسام شولار نینگ یورگان یرلاریده و یورگان یول لاریدا یورسام، حضرتلاری نینگ شفقت لاریدین آمیدوار دورمن» دیب یغلا دیلار. اندین حضرت امام قول کوتاریب دعاغه مشغول بولوب مبارک باشلارینی یلانگ قلیب کوزلارینی کوککاتکیب دعا قلدیلار. پادشاه و امرالار جمیع مسلمانلار «آمین آمین» دیب یغلاشتیلار. «اول خداغه ایکنچی جدیم حضرت محمد رسول الله غه و حضرت امام حسن و امام حسین غه تافشوردوم» دیب دعانی تمام قلدیلار. اندین رخصت بردیلار.

اندین چقیب فوج لشکر برله شهرمه شهر قبیله قبیله یوروب اتالاری نینگ قلیج لارینی چافیب یورگان یول لاریدا یوروب توشکان یرلاریگا توشوب کفارنی فتح قلیب دریای عمودین تا دریای قلزوم غه بولار نینگ شمشیرلاری نینگ شعله سی دین دین اسلام منور بولدیلار. شرع محمد گشاده دین اسلام ملتی احمد برقرار بولدیلار. تا بوقت غه نچندیل لار اوتی.

«امدی کاشقر زمین غه ینالی» دیب مصلحت قلیشیب یوروب ایردیلار. «کاشقر کافرستان لیق ایمیش» دیب خبر کلدی. درحال «لشکر جمع بولسون» دیب منادی قلدوردی. لشکر جمع بولدی لار. حضرت حسن بغرا خان غازی ایدیلا کم «یا فرزند، سیز مداین غه بارینگ! حضرت امام لارغه عرض قلینگ!» دیب رخصت بردیلار. حضرت یوسف قادر خان غازی مداین غه یوردیلار. حضرت حسن بغرا خان غازی پادشاه | یتیش مینگ لشکر برله بطرفی کاشقر روان بولدیلار. نچند کون منزل مراحل لارنی طی قلیب کلیب کاشقر شهرینی قورشاب توشتی لار. این همه کافرلار لشکری برله جنگ جدل قلدی. مسلمانلار کافرلارنی قریب خون جیحون آقتیلار. مسلمانلار ظفر تابتیلار. کاشقر خلقی کافرلار نینگ دین غه کریب ایکان کافرلار اوز دین غه کیرگوزوب ایط ایشاک نینگ تونگوز نینگ گوشتی نی یدوروب هر ایشنی مباح بیل مطلق کافر بولوب ایکانلار. حضرت حسن بغرا خان غازی پادشاه هر کونی جنگ قلور ایردیلا. کافرلارنی قریب مسلمانلار ظفر تافیب شاد خرم یانیب آرامگاه لاریغه توشار ایردیلا.

107^b مونگا غه بش آی شهر دین تاشقاری کشی جقالمادی. خلق تنگ بولدی. کافرلار شهر ایچیدین لشکر تارتیب چقیب صف توزوب توردی. بو طرف دین حضرت پادشاه لشکری لاری برله صف فی راست قلیب اونگ قولغه حضرت اسن بغرا خان توردیلار. سول قولغه حضرت حسن بغرا خان

توردیلار. کافرلار طرفیدین جوخته رشید میدانغه کردی. مسلمانلار طرفیدین حضرت اسن بغرا خان پادشاه میدانغه کریب جلو[ه] لار قلیب نام نصب لارینی عیان بیان قلیب جنگ گه کیردیلار. انداغ قانع جنگ قلدیلار کم صفت قلیب راست کلهاس. اول کونبولدی. آرامگاه لاریغه یاندیلار. ارته سی ینه صف راست قلدیلار. حضرت حسن بغرا خان غازی پادشاه اوزلارینی عیان بیان قلیب میدانغه کیردیلار. کافرلار طرفیدین نکتی رشید میدانغه کردی. انداغ قانع جنگ قلدیلار کم کافرلارنی قریب زیر زبر قلدیلار. آسمان فرشته لاری «احسن آفرین!» | دیدیلار. اولکون بولدیلار. 108^a مسلمانلار آرامگاه لاریغه یانیب شهدالارنی دفنه قلدیلار. بعد از طعام یدیلار اندین ختمه قرآن قلدیلار. این همه شهدالاردین بیان قلدیلار. ناله و زار قلیب یاتیلار.

تانگ یارودی نمازغه شروع قلدیلار. نمازدین فارغ بولوب صف راست قلیب حضرت حسن بغرا خان پادشاهم اوز اورونلاریدا حضرت اسن بغرا خان پادشاهنی قویدیلار. حضرت حسن بغرا خان پادشاهم جنگ گا کریب جلوه لار قلیب نام نصب لارینی بربر عیان بیان قلیب توردیلار. کافرلار طرفیدین جگالو خلخال ماچین دیگان نابکار جنگ گا کردی. جنگ قیلا قیلا خون جیحون اقیب آخر کافرلار قاچتی. آرقه سیدین قوغلاق تا کوسین دریاسیدین اوتکازیب مال اموالینی اولجا غنیمت الیب عزت آبروی برله یانیب کاشقر شهریکا کلب توشتیلار. شهر خلقی چونگ کچیک حربه یراغلارینی تشلاب ساغداق لارینی بیونلاریغه اسیب حضرت پادشاهم یننگ آلدیلاریغه چقتیلار. کاشقر یننگ آخون علما اکابرلاری خوشوقت بولوب عین شادلیقدا بو نظمینی افشالوق قلو ایردیلار:

نظم

کلدی شهر اوزره یتب حق لطفدین بر شهریار طلعتی روشن قلیب عالمی کم خورشیدوار
بولدی سبز خرم اول کلهاک بیله باغی مراد غنچه امید اچیلدی یتّی گویا نونهال

حضرت پادشاهم کاشقر خلقینی ایمانغه دلالت قلدیلار. ینگی باشدین ایمان کلتوروب دین اسلامغه مشرف بولدیلار. کاشقر خلقی پل مال جان تنینی | حضرت پادشاهغه نثار قلدیلار. حضرت پادشاه مسلمان لارغه قسمت قلیب بردیلار. آندین کین آب آش قلیب کاشقر خلقغه اولوغ اوشاق همهغه آش تارتیلار. بعد از ختمه قرآن قلیب ثوابینی ارواح شهدالارغه بخشیش قلدیلار. چونکه حضرت حسن بغرا خان غازی یننگ تخت که اولتورغان لاری تمام یراق صحرا لارغه مشهور 108^b

بولدیبار، لشکرلاری کوندین کونگا تولا بولدی. سلطنت لاری دمبدم اولغایدیلار. اولوقته یارلغ قلدیلار کم «لشکر جمع بولسون کافرلارغه آمان برگولوک ایماس» دیب اوچ کوندا لشکر جمع بولدی. تمام لشکرنی الیب ینگیحصار موضعیه توشتیلار. کافرلار باشی آلتونلوق ایاغی اورتنگ قراغچه تمام کافرلار توشوب یاتیب ایردیبار. نچند کون جنگ قیلا قیلا تاغ قرغیغه یئی لار. وینه هر کون جنگ قلیب کافرلار بی قرار ایردیبار. اول محله تاغ ایچیدین نچند منگ کافرلار چقیب مسلمانلارنی شهید قیلا باشلادی. اول محلدا حضرت حسن بغرا خان پادشاهم مبارک اغیزلاریدین کوفوک پیدا بولدی. مست بغرادیک بورقاراب قاتیغ جنگ لار قلیب قان دریا دیک اقیب یورور ایردیبار. قضای آسمان بولارغه نچند یردا اوق تگیب درجه شهادت تابتیلار. **قالوا انا لله وانا اليه راجعون.**

انداغ قاتیغ جنگ قلدیلار کم صفت که راست کلگوسوز. کافرلارنینگ اولوشینینگ حدی نهایتی قالمادی. بتمام امرالار علما آخونلار اسلام لشکری حضرت پادشاهنینگ شهید بولغانلارینی کوراب طاقت قیلامادی. | اوزلارینی کافرلارغه انداغ اوردیبار کم گویا قیامت 109^a قیوم بولدیبار. کافرلاردین بش مینگ کافرنی جهنم که ایباردیبار. اول کونی برنی اولتورسه لار اوننی کلور ایردیبار، اوننی اولتورسه لار یوزلاب کلدیلار. کافرلارنینگ تولا لقیدین مسلمانلارغه بسیار تشویش یئی. مسلمانلارغه انداغ زوق شوق پیدا بولدیبار کم هر برلاری گویا که رستم زمان و سام نریمان بولوب اوزلارینینگ هول قروقلارینی بیلمای جنگ قلیب یورور ایردیبار. کافرلار طرفدین طبل بازگشت چالیب آمان تیلادی. مسلمانلار هم یانیب توشتیلار. آندین ابولمظفر تبریزی، عبدالله ابن عبدالرحمن تبریزی بولار شهادت تافتیلار. اول کونی یوز کشی شهادت تافتیلار. اول باعث دین «تبریز» آط قویدیبار.

اول کونی جنگاه دین یانیب آرامگاه لاریغه توشوب شهدالارنی دفنه قلدیلار و زخم دارلارغه مرهم قویدیبار. اندین آب طعام یدیبار. بعد از ختمه قرآن قلیب ثوابینی شهدالارنینگ روح پاکلاریغه بخشیش قلدیلار. اول کچه نی داغداغه برله اوتکردیلار. تمام پادشاهلار امرالار علما لار جمع بولوب نماز بامدادنی او قیدیبار. نمازدین یانیب صف راست قلدیلار. کافرلار هم صف راست قلدی. کافرلار طرفدین جگالو خلخال ماچین دیگان نابکار میدانغه کلیب توردی. لشکری اسلام طرفیدین حضرت اسن بغرا خان پادشاهم میدانغه کلیب جلوه لار قلیب توردیلار. بیت اوقوب جنگ که کردیلار. آنداغ سخت جنگ قلدیلار کم کافرلارنینگ باشی سایینینگ تاشیدیک یائی. قان دریا بولدی. | کافرلار اولتورگانچه تولا بولوب کله دور چوره حدینی قور[ر] شاب آلدی. 109^b

مسلمانان لار تنگ بولدی لار. بو دشت دین هیچ یرگا جقیش نینگ علاجی یوق. شول یردا بر قرار بولدی لار. یته کچه کوندوزغچه قطره سوتا فادیلار. مسلمانان آچلق غه و سوسالق غه تنگ بولدی لار. حق (سبحانه و تعالی) غه سغینب توجه قلدیلار. خدایتعالی نینگ عنایتی برله ایکی کشتی پیدا بولدی لار. پاک صورت و پاکیزه سیرت برله برلاری نینگ قول لاریدا التون آفتابه، ینه برلاری نینگ قول لاریده کوش جلا بچه توتوب بردی لار. حضرت پادشاهم «بو نمه سو؟» دیب سورادی لار. اولار ایدیلار «بو سو آب زمزم سوی ترور» دیب قول لاریغه بردی لار. بویکی کشتی نینگ برلاری فرشته، ینه برلاری خضر (علیه السلام) دیب دورلار.

انداغ روایت قلیب دورلار کم حضرت سلطان حسن بغرا خان پادشاهم اول سودا طهارت قلیب قوفوب سکیز قدم یرگا کلیب ایکی رکعت نماز شکر وضو اوتادی لار. ناله و زار قلیب مسلمانان نینگ حقیدا زار زار چون ابرو و نوبهار یغلا دیلار. کوزلاری دین تامغان یاشلاری دین باش اوستونیدین سیزیب سو پیدا بولدی لار. اندین خدایتعالی غه حمد ثنا ایتیلار. باقسه لار طهارت قلغان یرلاریدا هم تاشدین سیزیب سو پیدا بولوب دور. مبارک عصا لارینی سانجیب قیوب ایردی لار. آلائی دیب کله لار سیزه بولوب دور. بو دشتدا سو چقماقی حق (سبحانه و تعالی) نینگ عنایتی دور دیب بیز نینگ هم قرار گاهیز شوبور دور دیب بویرگا «دشت کول» آط قویدی لار. بو مسلمانان ارغه «بو سونی ایچینگیز لار!» دیب عنایت قلدیلار. جمعی لاو لشکر ایچیب سیراب بولدی لار. جمع مسلمانان لار حضرت حسن بغرا خان پادشاهم نینگ بو کراماتلارینی کوروب ینگی باشندین ایمان تازه قلیب بیعت قلدیلار. اعتقاد اخلاص لاری صد چندان زیاده بولدی لار.

دشت کول دیگان یردا نچند کون قاتیغ جنگ قلدیلار. | آخر کار مسلمانان رنی خراب قلدی. حضرت پادشاهم بیطاعت بولوب جنگ گاه غه کلدیلار. میدانغه کریب انداغ جولانار قلدیلار کم میمنه نی میسرگا میسرنی میمنه گا اوروب دمار چقاردیلار. وینه انداغ ایتب دورلار کم هر کشتی حضرت حسن بغرا خان غازی پادشاهم نینگ بو کراماتلاریغه انکار اعتراض قلسه بی شک بی گان خطالق غه قالیب رسوای جهان بولوب بی ایمان نگار دیب دورلار.

وینه انداغ کلتور و بدورلار کم عشور آئی نینگ تورنی چهارشنبه کونی ایردی. حضرت اسن بغرا خان غازی پادشاه بش مینگ کشتی برله کافرلار اوستونینگه کلدیلار. نکته رشید دیگان نابکار اون مینگ کافر برله یتب کلدی. ایکی لشکر درفتاد بولدی. این همه جنگ قلدیلار. آخر تولا غلبه قلیب حضرت اسن بغرا خان پادشاهم نی شهیدلیک درجه سیگا یتکوزدی لار. مونی کوروب حضرت حسن بغرا خان غازی پادشاه همه امرا علما لارنی یغیب بیطاعت بولوب جمع لاو لشکری برله

110^a

جنگ گه کیردیلا. جنگ قیلا قیلا دریادیک خون اقیلا. بو طرفدین بونی مریم خانم جنگ گه کیردیلا. نچند کافرلارنی جهنم گایباریب اولار هم شهید بولدیلا.

اول کون کچ بولدی. آرام گاهلاریغه یانیب توشوب گرد غبارلارینی تنلاریدین پاک قلیب طعام تناول قلدیلار. بعد ختمه قرآن قلیب ثوابنی شهدای صالحینلارغه بخش قلدیلار. وینه ارته سیگانماز بامداددین فارغ بولوب میدانغه کلیب صفلارینی راست قلدیلار. کافرلار هم صف راست قلیب تورودی. بریریگا درفتاد بولوب جنگ گه کردیلار. این همه جنگلار قلیب کافرلارنی قیردیلا. اولتورگانچه تولا بولوب کله دور. حیران قلیب «تقدیر غمه ایکن؟» دیب آرام گاهلاریغه یاندیلار. اول کونی عسورآی نینگ سگیزی ایردی. ینه ارته سی نماز بامداددین یانیب لشکرگاهغه

کلدیلار. جمع اوتوز مینگ | کشی قلیب دور. اول کونی حضرت پادشاهم باشلغین همه علما 110^b امرا حاکم اکبر اشرفلار جمع بولوب انداغ ناله زار قلیشب یغلادیلا. «یا پادشاه عالم! حضرتلاری نینگ حقیلاریدا جانیمیز فدا بولسون. حضرتلاریدین کین قالغونچه اولگانییز بهراقدور» دیب آه دردناک تارتیب جنگ گه کیردیلا. نچند کافرلارنی دوزخغه ایباردیلا. آخر کافرلار حوجوم کلتوروب مسلمانلارنی بربر شهید قلدیلار. و بولار نینگ شهادت تافغانلارینی کوروب حضرت پادشاهم بیطاعت بولوب نعره جگر بند تارتیب «الله اکبر» دیب اوزلارینی کافرلارغه عیان و بیان قلیب اوردیلا. «هر کم منی بیلسه بیلسون! بیلهاسه مندورمن، حسن بغرا خان غازی ابن حضرت سلطان ستوق بغرا خان غازی!» دیب کافرلار دین خون جیحون اقیلا. حضرت پادشاهم نینگ مبارک بدنلاریگا نچند یردا اوق تگدی. قان سیراب قلدیلار. اول نکته رشید دیگان نابکار کلیب حضرت پادشاهم نینگ مبارک باشلارینی تنلاریدین جدا قلدی. **قالوا انا لله وانا الیه راجعون.**

حضرت حسن بغرا خان پادشاهم شهادت تافغاندین کین کافرلار بتمام مسلمانلارنی شهید قلدی. گویا قیامت قیوم بولدی. جهان قرانگغولوق بولوب آسمان زمین لرزه گه کلدیلار. یرو کوک فرشته لاری ناله گه کلدی. حضرت حسن بغرا خان غازی پادشاهم ابنلاری حضرت اسن بغرا خان غازی پادشاهم نی قوچا غلاب بریرده یاتقان دیب دورلار وینه سوز بو کم کاشقرفنی بتمام کافرلار باستی. مسلمانلار فراکنده بولوب هر طرفگه توشوب دشته دشت چولو چول بیابانغه توشوب کتیلار. کافرلار اهل بیت غه اولادیغه آط سالدی. هدیه ترکن خانم نچند قیزلار بیله قایراه قیرغیغه چقتیلار. کافرلار یتب کلدی. قول قویار محمله مناجات قلیب «خدایا خداوندا فناه بریگی!» دیب فناه تیلا دیلا. اوشول زمان یریریلدی. یرگه کریب غایب بولدیلا.

III^a **و ینه راوی انداغ** کلتوروب دورلار کم حضرت اسن بغرا خان پادشاهم حضرت حسن بغرا خان پادشاهم شهادت تابغاندین کین حضرت یوسف قادر خان غازی پادشاهم مداینه غه بارغان ایردیلا. اولارغه خبر یتلار کم اتالاری عمه لار باشلیغین تمام لشکر اسلام نینگ شهادت تافغان لاری بتمام بولغان واقعات لار مسلمان لار نینگ باشلاری غه توشکان تشویش لیک لار حضرت یوسف قادر خان غازیغه آنگلاندی لار. اول زمان حضرت یوسف قادر خان غازی حضرت امام لار نینگ قاشلاری غه کردیلار.

III^b **اما راوی** لار انداغ روایت قلب دورلار کم اعنی حضرت پادشاه جهانگیر صاحب قران قاتل الکفار و نام مشهور حضرت امام ظهر الدین و حضرت امام ناصر الدین و امام حضرت معین الدین و حضرت امام قوام الدین ابن حضرت امام افتح ابن حضرت امام قاسم ابن حضرت حسن عسکری ابن حضرت امام محمد نقی ابن حضرت امام تقی ابن حضرت امام موسی رضا ابن حضرت امام موسی کاظم | ابن حضرت امام جعفری صادق ابن حضرت امام محمدی باقر ابن حضرت امام زین العابدین ابن حضرت امام حسین و حضرت امام حسن ابن حضرت علی و حضرت فاطمه و جدی حضرت محمد مصطفی (صلی الله علیه وسلم) ترورلار.

II2^a **انداغ روایت** قلیبدورلار کم شهری مداین دا حضرت تورت امام لار جمیع امرالار تحت تجمل سلطنت دا پادشاه لیق قلب اولتوروب ایردیلا. و حضرت امام لار نینگ زمانه لاریده اسلام قوی ایردیلا. و کافرلار فراگنده بولوب هر طرفگه قحیب بیابانلاردا و تاغلاردا یوشونیب یورور ایردی. کونلاردا بر کون حضرت اماملار همه امرالار برله شاد خندان بولوب اولتوروب واقعه | اطراف لار دین بیان قلبشیب اولتوروب ایردیلا. ارادین حضرت یوسف قادر خان غازی قوفوب فانی گا[ه] غه توشوب ایدیلا کم «ای پادشاه لاریم! کاشقر زمین بتمام کفار ایرمیش. حضرت لار یدیک اولوغ پادشاه لار نینگ وقتیلاریدا فتح تافاسه موندین کین فتح تافاس» دیدیلار. «اگر رخصت بولسه بر مونجه لشکر بیله من بارسام بولورمکین؟ إنشاء الله تعالی خدایتعالی نینگ عنایتی بولسه فتح قلب حضرت لاری نینگ درگاه یغه کلگاین» دیب قول باغلاب ادب تواضع برله توردیلا. حضرت امام ناصر الدین باشلیغ اماملار ایدیلا «ای امرالار یوسف قادر خان غازیغه لشکر جمع قلب برینگیزلار! تیز تون بارسون. اگر عاجز کلسه سیزگا نامه ایبارسون» دیب یارلغ قلدیلار. شولزمان قرق مینگ لشکر جمع قلب بردیلار.

حضرت یوسف قادر خان غازی لشکر تارتیب بطرفی کاشقر زمین غه یوردیلار. نچه کون منزل مراحل لارنی طی قلیب کاشقر زمین گه کلدیلار. کاشقر خلقی بولشکرلارنی کوروب حیران و سرگردان بولدی. حضرت یوسف قادر خان غازی نچه کون توشوب یاتیلار. و کاشقر خلقی غه نامه کیرگوزدیلار. نامه مضمونی بوا یردیکم:

112^b

اول نامه بنام خدا نقش نکرده هر دو سرا

مندور یوسف قادر خان غازی. حضرت امام ناصر الدین باشلیغ تورت اماملارنینگ حضرتلاری برله ماورالنهریدین قرق مینگ لشکر بیله کلیب دورمن، کاشقر زمین نی فتح قلغالی. اگر ایمان ایتسانگیزلار اول خدایتعالی رضا ایکینچی جمیع پیغمبرلار و اولیالار رضا. اگر ایمان ایتسانگیز بضر ب شمشیر مسلمان قلغومدور.

نامه تمام و سلام.

دیب نامه کیرگوزدیلار. کاشقر خلقی نامه نی کوروب غمگین بولدی. «اگر ایمان کلتورماساک شهرنی خراب قلغوسیدور» دیب فکر اندیشه قلور ایردی. آخر الامر مصلحت لاری آنکا قرار تافتیکه «ایمان کلتورورمیز. اگر نصلی اولاد بولسه» دیب ایلچی چقاردی. حضرت یوسف قادر خان غازی غه معلوم بولدیکه «کاشقر خلقی ایمان کلتورگوسیدور. بو خلق برله جنگ قلیب بولماس» دیب حضرت امام لارغه نامه ایباردیلار. «ای پادشاه بزرگوارلاریم من کاشقر زمین گا کلدیم. کاشقر خلقی غه نامه کیرگوزدوم. ایمان کلتورونگلار! دیب کاشقر خلقی اگر نصلی اولادی بولسه ایمان کلتورورمیز دیب دور. جنگ قلیبقه منتظر بولوب توردوم. اگر مبارک قدم لاری شبو دیا[ر] غه کلسه لار کاشقر | خلقی بی ضرب شمشیر بی جنگ مسلمان بولغوسیدور» دیب نامه 113^a ایباردیلار.

القصة: انداغ روایت قلیب دورلار کم حضرت امام لار اوچ ایلای اورغه چقیب کتیب ایردیلار. نامه نی او اوراسیدا توتوب بردیلار. حضرت امام لار نامه نی کوروب ایدیلار «ای یارانلار ییزگه کاشقر زمین دین نامه کلیب دور. ییزلار از برای فتح کفار اوچون بارادورمیز. ییزی دیسانگلار یورونگلار اسلام اچالی!» دیدیلار. اوردین یاغمای حضرت روضه مبارک نی زیارت قلدیلار. مدد استعانت تیلاب بشارت تافتیلار کم کاشقر زمین نی فتح قیلا دورلار. اوزلاری هم شریقی شهادت

ایجادورلار. شو احوالنی کوروب خوشحال خرم بولوب بطرفی کاشقرغه روان بولدیلار. و اهل بیت لاریغه و سلطنت لاریغه و پادشاهلق لاریغه کشی ایباردیلار. «تیز تون آرقه میزدین کلسونلار» دیب یارلغ قلدیلار.

حضرت اماملار نچند کوندا اندیجان تاغیغه کلیب توشتیلار. لشکرنی سر حساب باردیلار. اون کشیدین بر نخود الیب تار تیب باقتیلار. بر چارک چیقیب دور. | خساب یوز مینگ کشی ایردی. 113^b

حضرت اماملار ایدیلار «لشکر بسیار کلیب دور. اوز میلی بیله کلگانی هم باردور، سیاست بیله کلگانی هم باردور. لشکر بتمام یانسونلار. اسلام آچماق بیزنینگ میراثیمیز دور اوز نوکرلاریمیز برله باروریمیز. خدایتعالی نینگ عنایتی بولسه جدیمیز حضرت محمد رسول الله نینگ مدد لاری بولسه اسلام آچغای میز» دیب یارلغ قلدیلار. لشکر خلقی مونداغ یارلغنی ایشتب جمع بولوب کلیب حضرت اماملار نینگ آباغلاریغه یقلب یغلاشیب ایدیلار که «ای بزرگوارلاریمیز اگر مینگ جانییمیز بولسه حضرت لاریگا فدا بولسون. بیزلار حضرت لاری نینگ التون توغ لارینی ارگشیب کلیب ایدوک. بیزلار نینگ آرضومیز اولدور که حضرتلاری نینگ آدیلا ریدا جان بروریمیز. هرگیز یانماسیمیز. قیامت کونی حضرت اکرم (صلی الله علیه وسلم) نینگ آدیلا ریدا شرمنده بولماسیمیز» | 114^a

دیدیلار. حضرت اماملار نینگ مهر محبت لاری جوش اوروب ایدیلار کم «ای مسلمانلار اگر انداغ بولسه همه نگیزلار آمین دینگیزلار! بیزلار دعا قلالی» دیب حضرت اماملار باشلاری اچیب یوزلارینی قبله غه قلیب مبارک کوزلارینی کوککا تکیب دعا قلدیلار. دعا لاری اجابت بولدی. مسلمانلار اوستون باقتیلار، عرشی نی کوردیلار. آلتین باقیب فشت ماهینی کوردیلار. همه لاری اولیای زبردست بولدیلار.

القصه: حضرت اماملار غه یوسف قادر خان غازی نامه ایباریب منتظر توروب ایردیلار. «حضرت اماملار کلورلار مکین لار» دیب ناگاه اندیجان تاغیدین گرد پیدا بولدی. گرد اراسیدین توغ علم لار ییلگوردی. کوردیلار کم براق پرگارلق علم ظاهر بولدی. نشانه مینگ کشی ایردی. بر شہسواری یتب کلدیلار. حضرت یوسف قادر خان غازی کوردیلار کم حضرت سلطان قاسم اوشی دورلار. پیش باز آلدی غه باردیلار. اسب های بادهای عراق لار منیب شمشیر | حامیل لار 114^b

قلیب و قیزیل خفتنلار کیب دور و تاج مرصع باشیغه کیب دورلار. و جوانمردلیک و شجاعت لیک کورگوزوب تنها کاشقر زمین نی فتح قلغودیک هیبت برله یتب کلدیلار.

حضرت یوسف قادر خان غازی بیله کوروشتیلار. حضرت یوسف قادر خان غازی سوردیلار «ای پادشاه زاده حضرت املار قایدادورلار؟» شاه قاسم اوشی ایدیلار کم «یا پدر بزرگوار

حضرت امام لار اندیجان تاغیدا کلیب توشتیلار و منی جفاغان اییاردیلار. سین ایلگری باریب یوسف قادر خان غازیغه خبر قلغیل، ییز بارادورمیز دیدیلار». حضرت یوسف قادر خان غازی خوشوقت بولوب شاه قاسم اوشی نی اوز لشکری برله اوزلاری نینگ منزل لاریگا توشوردیلار. شادیانه چالدوردیلار.

حضرت یوسف قادر خان غازی «حضرت اماملار نینگ آلدیلاریغه بارسام» دیب ایدی لار. وینه اندیجان طرفیدین گرد پیدا بولدی. گرد سوزولدی. اراسیدین توغ علم لاری بیلگوردی. کوردیلار کم تورت آق پرگارلق علم ظاهر بولدی. نشانه تورت مینگ کشی ایردی. لشکر نینگ | سرداری 115^a حضرت سلطان منصور اوشی، خواجه سعید اوشی، و خواجه عزیز اوشی یتب کلدیلار. همه لاری پادشاهانه لباس صلاح کیب اسب های عراقیلار منیب و شمشیرلار حایل قلیب شجاعت لار کورگوزوب یتب کلدیلار. حضرت یوسف قادر خان غازی باریب کوروشتیلار. و حضرت اماملار نینگ سلام فیاملارینی یتکوزدیلار. حضرت یوسف قادر خان غازی تعظیم بجا کلتوروب توردیلار. بولشکر نی شهر نینگ بر طرفیگا توشوردیلار.

اولکون کچ بولدی. تانگلاسی وقت چاشت گاه بولوب ایردی، وینه گرد پیدا بولدی. گرد سوزولدی. گرد اراسیدین توقوز پرگارلق علم ظاهر بولدی. نشانه توقوز مینگ کشی ایردی. لشکر سردارلاری سلطان سنجر ی کاسانی، سلطان اسماعل کاسانی، سلطان حیدر کاسانی، خواجه حسین کاسانی، خواجه سلیمان کاسانی یتب کلدیلار. همه لاری پادشاهانه صلاحلار کیب اسب های عراقلار منیب توغ علم لار کوتاریب و شمشیر و خنجر ملتیق اوق یارلارنی کوتارب | 115^b اوتوز ایکی سپا گرچیلیک نی استوار قلیب یشیل خفتانلار کیب گاهی مست گاهی هوشیار بولوب یتب کلدیلار. حضرت یوسف قادر خان غازی بولارنی کوروب پیش باز باریب کوروشوب همه لاریدین حاردوق سوراشتی لار. بولارنی شهر نینگ وینه بر طرفیگا توشوردیلار.

اول کون کچ بولدی. تانگ اتی. وقت چاشت گاه بولوب ایردی لار. وینه گرد پیدا بولدی. گرد اراسیدین اون ایکی فرگارلیق علم ظاهر بولدی. نشانه اون ایکی مینگ کشی ایردی. لشکر سردارلاری سلطان ابولمظفر خارزمی، سلطان قاسم خارزمی، خواجه جعفر خارزمی، خواجه مسلم خارزمی، خواجه کوچک خارزمی یتب کلدیلار. اسب های عراقلارنی منیب پادشاهانه صلاحلار کیب و شجاعت لیک و بهادورلوق کورساتب یتب کلدیلار. حضرت یوسف قادر خان غازی بولارنی کوروب پیش باز باریب اولار بيله کوروشتیلار. و همه لاریدین هاردوق سوراشتیلار. اولارنی شهر نینگ وینه بر طرفیگا توشوردیلار.

116^a اول کون چک بولدی. تانگ اتی، وقت چاشت گاه بولوب ایردی. | ینه گرد فیدا بولدی. گرد اراسیدین توغ علم لار بیلگوردی لار. کوردیلار کم اون ینه پرگارلیق علم ظاهر بولدی. نشانه اوتوز آلتە مینگ کشتی. لشکری سردارلاری سلطان شیخ جلال الدین بغدادی، سلطان خیال الدین بغدادی، سلطان علی و [sic] الدین بغدادی، سل [طان] شمس الدین بغدادی، سلطان سعید بغدادی، سلطان حسن بغد [اد]ی، سلطان محمود بغدادی، سلطان طاهر بغدادی، سلطان خواجه ناصر بغدادی یتب کلدیلار. آلدیلاریغه فیکلار سالیب بهادور یگت لار شجاعتلار کورگوزوب آتلارنینگ تاوشیدین یر کوکلارنی تیترا یتیب و قزیل خفتانلار کیب جرانه باغلاب اوتوز ایکی قسم سپا گرچلیک فی قلیب کلور ایردی لار. بو هیبت لارنی کوروب جزمه قلدیلار که بولار حضرت امام لار دورلار. حضرت یوسف قادر خان غازی فیاده بولوب یوگوردیلار. کوردیلار کم حضرت شیخ جلال الدین بغدادی ایکان. ادب تواضع اکرام برله سلام قلدیلار. حضرت شیخ جلال الدین بغدادی علیک الیب سوردی لار کم «صحت سلامت بارموسیز؟ نه حالینگیز بار؟» دیب حضرت یوسف قادر خان غازی تعظیم | بجا کلتوروب ایدیلار کم «الحمد لله سیزلارنینگ جمال لاریغه مشرف بولدوم» دیب تواضع برله توردی لار. و بولارنی شهرنینگ ینه طرفیگه توشوردیلار.

اولکون چک بولدی. تانگلاسی ینه وقت چاشت گاه بولوب ایردی. ینه گرد پیدا بولدی. گرد اراسیدین توغ علم لار بیلگوردی. یگرمه بش پرگارلیق علم ظاهر بولدی. نشانه قرق مینگ کشتی همه عالم که مشهور بولدی که اول پادشاه جهان و قاتل الکفار صاحب قران یعنی حضرت امام ناصر الدین، حضرت امام معین الدین، حضرت امام ظهر الدین، حضرت امام قوام الدین دورلار. توفوچاق عراقیلار منیب قرا خفتانلار کیب و شمشیرهای مصری لارنی حمایل قلیب جان باز یگت لار آلدیدا غرق فولاد لار کیب تاج قستوروب کلور ایردی لار. حضرت اماملارنینگ اونگ قول لاریدا قرق مینگ آق دستار عالم لار سورۀ ﴿طآهآ﴾ اوقوب و سول قول لاریدا قرق مینگ آق دستار عالم لار سورۀ ﴿انا فتحنا﴾ اوقوب دمیده الیب کلور ایردی لار. و ینه پادشاه زاده لار دین قرق مینگ لشکر بیله حضرت اماملارنینگ آرقه لاریدا شجاعت لار کورگوزوب یر و کوکنی تیترا یتیب کلور ایردی لار.

117^a حضرت یوسف قادر خان غازی | حضرت امام لارنی کوروب قاتع اون برله بقتردیلار کم «ای کاشقر خلقی! اول پادشاه جهان قاتل کفار صاحب قران کلدیلار. اگر سیزلار چقیب ایمان کلتور مسانگلار همنگیز لار بیچار جان برگونگوزلار دور. مندین قالماسون. شوچه خبر بردیم» دیب حضرت امام لار طرفیگه روان بولدی لار. یقین یاتیب اوزلارینی آتدین یرگا تاشلاب فیاده بولوب

یوگوروب بریب حضرت اماملارغه یوز مینگ تواضع ادب اکرام بیله سلام قلدیلار. حضرت اماملار علیک الیب سوردیلار کم «ای یوسف قادر خان غازی نه حالینگیز بار؟» دیب حضرت یوسف قادر خان غازی ایدیلار کم «الحمد لله! ای پادشاه لاریم هر نچوک بولسام، حضرتلار یینینگ مبارک جمال لاریغه مشرف بولدوم» دیب توردیلار. آندین کاشقر خلقی اولوغ کچیک جمع بولوب اوق ساغدا[ق] لارینی بونیوغه آسیب بسیار فیش کش لار الیب کلب حضرت اماملار یینینگ الدیلاریدا کیلب توردیلار. و یوز مینگ تواضع نجات لار بیله سلام قلیب توردیلار. حضرت اماملار سوردیلار کم «بو کافرمو یا مسلمان مو؟» دیب علیک آلامدیلار. حضرت یوسف قادر خان غازی | ایدیلار که «بولار کاشقر خلقی ترور. ایمان ایتب مسلمان بولغالی کلگان ترور»^{117b} دیب ایدیلار. حضرت اماملار ایدیلار «ای یوسف قادر خان غازی بولاردین سورانگلار اوز میلی بیله ایمان ایتورمو یا از روی سیاست بیله مو؟» دیدیلار. حضرت یوسف قادر خان غازی سوردیلار «ای خلاق لار نچوک سیزلار؟» کاشقر خلقی ایدیلار کم «بیزلار آرضولوق ایدوک مسلمان بولغالی» دیدیلار. حضرت اماملار بو سوزلارنی ایشتب ایمان عرض قلدیلار. بارچه خلق ایمان ایتب مسلمان بولدی. حضرت اماملار دعا قلدیلار. همه خلق «آمین» دیدیلار. تمام خلق اوز وجودلاریدین خبر تافییب کالیغه یتلار. حضرت اماملار مبارک بادلیق قلدیلار.

آندین همه اولوغ کچیک کاشقر شهریکا کریب اوز میلی چه عیش عشرت قلور ایردیلار. کاشقر خلقی حضرت اماملارغه نچند کون خدمت کارلق قلدیلار. آندین حضرت اماملار حضرت یوسف قادر خان غازینی کاشقر شهریکا پادشاه قلدیلار، و ایدیلار «ای یوسف قادر خان غازی، بیزلار هر یردا شربت شهادت ایچسک ییزینینگ جسدیمیز توزده قالماسون. شمع قزائیمیزنی قاینا تیب بیزلارینینگ حتی میزدا دعا و تکبیر | قلغالی شیخ جاروب کش قویغای سیز» دیب وصیت لار قلیب^{118a} اندین بطرفی یارکند روان بولدی لار. یارکنده تورت بش یوزچه کشی شبویار کوچه دیگان یردا یار کوچه قلیب اولتوروب مال کلارینی باقیب اوقات قلور ایدیلار. بولار هم ایشتیلار که حضرت اماملار ماورالنهری دین یوز مینگ لشکر برله کلب کاشقر زمیننی فتح قلیب مسلمان قلغان ایمش لار. ایمی دی یارکند که کلور ایمش لار دیب آنکلاب یارکند خلقی همه لاری اتفاق قلیشیب «اماملارینینگ آلدیلاریغه باریب ایمان کلتوروب مسلمان بولالی» دیب یوردیلار. اوترا یولدا اماملارغه ملاقات بولدیلار. «سیزلار نمه خلق؟» دیب سوردیلار. بو خلق ایدیلار کم «بیزلار زمین خلق دورمیز. بیز اولاد رسول اللهغه ارضولوق ایدوک. ایمان ایتب مسلمان بولغالی کلدوک» دیدیلار. حضرت اماملار ایمان عرض قلدیلار. ایمان ایتب مسلمان بولدیلار. حضرت اماملار

سر برهنه پا برهنه بولوب دعا قلدیلار. مسلمانلار «آمین» دیدیلار. آدین نثار زمین گه کلدیلار. کورسه لار یارنی کورلاب اوی قلیب اولتوروب دور. «بو خلق پیش کش توتیلار. حضرت امام لارنینگ همت لاری | طغیان قلیب ینه دعا قلدیلار. بو خوب یر ایکان. کاشقر زمین نینگ پای تحت شبو بولغای» دیب «بیزنینگ نظریمز شبو یرگا توشقی. جمع انبیالار و اولیالارنینگ و خضر پیغمبرنینگ نظری توشوب جدیمیز حضرت محمد رسول الله نینگ معجزه لاری شبو یردا ظاهر بولغای» دیب خیر باد قلیب ماچین طرفیگا روان بولدیلار. نجه یل لار دین کین حضرت (علیه السلام) نینگ معجزه لاری هفت محمدان ولیلار تور تونچی آسمان دین توشوب یر یوزیدا یاتماق نصیب بولوب مبارک باشلار یداق عصا ترک حضرت پیغمبر خدانینگ عصالاری شبو یردا کوکلا بدورلار.

القصه: حضرت امام لارنینگ ماچین طرفیگا بارور یولاریدا نجه پارچه کنت لار اوچرادی. همه سی مسلمان بو[لد]یلار اما بر کنت قاقیب کتی. اولاردا گان قالدی. بر کنت خلقی چقما دیلار. اولار بتمام قلدیلار. القصه حضرت امام محمد شاکر پادشاه نچند مینگ کشتی لار برله یوروب ایدیلار. بر قوم اراسیدا چوقتی رشید، نکتی رشید دیگان کافرلار ماچینی سورا ایردی لار، خبر ایشتب بو قوم اراسیدا بو قوم یتب ایردی لار. حضرت امام محمد شاکر بی خبر ایردی لار. اول کافرلار پیش باز | چقیب جنگ قلیب حضرت امام محمد شاکر پادشاه شهید بولدی لار. قالوا انا لله وانا الیه راجعون. لشکرلاری بش یوز کافرانی اولتوردیلار. حضرت امام لار یتب کلدیلار. حضرت امام محمد شاکر پادشاهنی شول قومدا دفنه قلدیلار. تعزیت تمام قلیب اندین ماچین طرفیگا روان بولدی لار. کلیب شهرنینگ آلدیغه توشیلار. کافرلار بو لشکرلارنی کوروب حیران قالدی.

اما چوقتی رشید نکتی رشیدنینگ بر ساحری بار ایردی. اول ساحر ایدیکه «ای پادشاهم نه مونجه بیطاقت بولور سیز؟ بولار شهرنی کورسه آلورمویا کورمه موالورمو؟» دیدی. چوقتی رشید ایدی «ای وزیر بونه سوز دور؟ شهر کورونوب تورادور. نیگه مونداغ درسین؟» دیدی. ساحر ایدیکم «شول لشکر موندانچه تورسا من ایننگدین شهرنی یوشورای» دیدی. چوقتی رشید تعظیم قلیب توردی. همه کافرلار خوشحال خرم بولدی. شادیانه چالدوردی.

تانگ اتی ایرسه، حضرت امام لار نماز دین فارغ بولوب ایدیلار «ای یرانلار ایمدی بو شهرغه الچی کیرسون، مسلمان بولوریا یوقو؟» دیدیلار. «اگر مسلمان بولسه جنگ قیلای» دیب الچی گه ایدیلار که «سین کریب ایغیل! بو کلگانلار حضرت محمد مصطفی (صلی الله علیه وسلم) نینگ

اولادلاری ترورلار، یعنی مبارک اسم شریف لاری حضرت امام ناصر الدین، حضرت امام معین الدین، حضرت امام ظهر الدین، حضرت امام قوام الدین ترورلار. بولار مداین دین یوز قرق منگ لشکر بله کلیب کاشقر زمین نی فتح قلیب آندین نثار زمین نی فتح قلیب آندین موندنا کلدوک، ماچین نی فتح قلغالی دیگیل. ایغلم اول کافرلار اوق ساغداقلارینی بوینوغه اسیب مینینگ آلدیمغه چقیب ایمان کلتورسون. اگر ایمان کلتورمسه نکتی رشید، چوقتی رشید باشلیغ کافرلارینینگ چونگ لارینی اولتوروب اوشاقلارینی اسیر قلیب شهرنی ویران قلغومدور، انشاء الله تعالی» دیدیلار.

الچی کریب حضرت امام لارینینگ ایغان سوزلارینی کافرلارغه بر بیان قلدیلار. کافرلارغه یاروق جهان قرانگولوق بولدی. اندیشه قلیب ایدیکم «اگر جنگ قلصاق آخر نه بولغوسیدور؟» دیب اولتوروب ایدی. بیاقی ساحر کریب کلدی. ایدی کم «ای پادشاه واقعه نه دور؟ سیزلارغه مونجه تشویش توشوبدور» دیدی. | چوقتی رشید ایدی «ای وزیر کلگان لشکر دین ایلچی کریب دور»^{120a} دیب الچینینگ سوزینی بر بر تقریر قلدی. ساحر ایدیکم «ای فادشاهم ایلچی گا آنداغ جواب برماک کرک کم بر بر جنگ قلیب اولارمیز، هرگز یانماسمیز دیب ایلچی نی یاندورماق کرک» دیب «مینینگ قرق بر شاگردیم بیله فاتغودیک بر زنگار اوی اوردا باشیدا تکسون. اینینگ اویانی علاجی نی من قلا» دیب شول زمان ایلچی نی «مسلمان بولماسمیز» دیب یاندوردی. آندین بریاشیل اوی اوردا باشیدا تیکتی. قرق بر شاگردی بیله شمعان دیگان ساحر کریب سحرگا مشغول بولدی. القصه: ایلچی یانیب چقیب حضرت امام لار قاشلاریغه کلیب کافرلارینینگ سوزینی بر بر تقریر قلدی. حضرت امام لار در غضب بولوب یارلغ قلدیلار کم «سلطان شاه قاسم اوشی اوز لشکری بیله جنگ گه کیرسون. سلطان ابوالمضفر خارزمی اوز لشکری برله جنگ گا کیرسون. سلطان سنجری کاسانی اوز لشکری بیله جنگ گه کیرسون» دیب یارلغ قلدیلار. اما بوفهلوانلار ناغرا کارنایلارنی و چنگ نقاره لارنی نوازش غه کلتوروب اسب های عراقیلارنی منیب و شمشیرلارینی | قول لاری غه^{120b} ایلب پادشاهانه لباسلار کیب آسمان زمین نی لرزه گا کلتوروب مست الهی بولوب جنگ قلماقغه توروب ایدیلار. ناگاه شهر ناپیدا بولدی. حضرت امام لارینینگ عقلی حیران قالدیلار. بیلدیلار کم «ساحر سحر قلغاندور» دیب حضرت اماملار ارواح طیبه غه توجه قلدیلار. شهر نمودار بولدی. فهلوانلار آط سالماق ایردی، شهرینه ناپیدا بولدی. تانگ اتی ایرسه، حضرت امام لار طاعت که مشغول بولدی. شهرینه فیدا بولدی. ینه طبل جنگ چالدیلار. شهر گا آط سالدیلار. شهرینه ناپیدا بولدی.

اوشبو طریقه بیله قرق یل ماچین ایچیدا فایمال بولدی. آخر الامر چوقی رشید، نکتی رشید بتمام لشکری بیله برکجه قاجیب کتیب دور. نچند جوامردلار آهسته باریب جنگ قیلالی دیب ایدیلار. شهر غایب بولمادی. شهر نینگ آدیغه باردیلار. کوردیلار کم شهرده کشتی آز معلوم بولادور. یقین باریب بر کافرنی توتب سوز سول[ر] دیلار که «واقعہ نہ دور؟ شهر نی قلور ایردی» دیب، اول کافر ایدی «ای پادشاه لاریم کافرلار شهرنی سحر قلیب نافیدا قلور ایدی» دیب اول کافر ایدی «ای خواجه لاریم چوقی | رشید، نکتی رشید دیگان کافرلار بر نچہ مینگ لشکری برله قاجیب کتیب دور. ساحرلار قالمادی. اول سبب دین شهر غایب بولمایدور» دیدی. ینہ ایدی «منی قیوب برسه لار منگا اوخشہ عاجزلار تولادور» دیدی. اولار اونا مای قیوب برمای حضرت امام لار نینگ آدیلا ریغہ الیب باردیلار. حضرت امام لار ایدیلار «ای کافر ایمان ایت!» دیدیلار. اول کافر ایمان ایتب مسلمان بولدی. آندین کین حضرت امام لار سوز سور دیلار. «ای آدم قانچہ کشتی قالغان دور؟ قانچہ کشتی بیلہ کتکان دور؟» دیب اول آدم ایدیکم «ای پادشاهم بو ماچین یگر مه تورت مینگ کشتی ایردی. اون ایکی مینگ کشتی چوقی رشید، نکتی رشید غہ تعلق ایدی. شولار کتکان دور. ینہ اون ایکی مینگ کشتی غہ خلخال ماچین پادشاه ایدی. بولار قالغان دور. اما خلخال ماچین مظلوم کشیدور» دیدی. حضرت امام لار ایدیلار کم «ای آدم بو خلق مسلمان بولورمویا جنگ قول[ر] مو؟» دیدیلار. اول آدم ایدیکم «ای پادشاه لاریم من بیله اسمن» دیدی. حضرت امام لار ایدیلار | «شهرگا کشتی کیرسون. نچوک جواب چیقادور. آنگا باقیب ایش قیلالی» دیدیلار. 121^a

شول زمان قیطوس مغربی دیب بر مبارز بار ایردی. شول ایدیکم «اگر یارلغ بولسه من کیرسام. اگر مسلمان بولسه بلہ الیب چیقسام. اگر مسلمان بولمسا جنگ قلورمن. آندین بیلورمن» دیدیلار. حضرت امام لار «اگر آنداغ بولسه شهر گہ کیرینگ» دیدیلار. شهر غہ قیطوس مغربی کردیلار. حلّی قی مسلمان بولغان آدم باشلاب باردی. خلخال نینگ بار گاهیغہ کردیلار. خلخال کوروب «قاندین کلدینگلار؟» دیدی. قیطوس مغربی ایدیلار «اول پادشاه جهان اقلیم گیرلار منی سینینگ قاشینگغہ ایبار دیلار. تمام خلق بیلہ الدیمغہ حقیب مسلمان بولسون. اگر مسلمان بولمسا ثوب الیب چیقغیل دیدیلار» دیدی. خلخال غہ یاروق جهان قرانگغولوق بولدی و ایدیکم «بو نہ سوز دور؟ توتونگلار!» دیدی. فہلوانلار هر طرف دین قول اوزا تیب حملہ قلدی. قیتوس مغربی بر نعرہ تارتیلار «الله اکبر! هر کم بیلسہ بیلسون! بیلسہ مندورمن، قیتوس مغربی چاکری اولاد رسول الله!» قولیغہ خنجر الیب خلخال نینگ آلدیدا یته فہلوانی پار[ہ] پاره قلدی. خلخال ماچین حققر دیلار کم «توتونگلار بو بی ادب نی!» دیدی. اطراف جانب دین حملہ قلیب توتالمادی. قیتوس مغربی 122^a

خلخال نینگ اوییدین بر شمشیر الیب چقیب جنگ قیلا قیلا توزگا چقیب ینه بر نعره تارتیلار. «الله اکبر! جانم فدای حضرت امام ناصر الدین! مندور من قیتوس مغربی، چاکران اولاد رسول الله!» دیب اوزلارینی لشکر کفار نینگ اراسیغه اوردیلا. حضرت امام لار سلطان شاه قاسم اوشی غه یارلیغ قلدیلار که «قیتوس مغربی دیوانه گایار بر شنگلار!» دیب شولزمان شاه قاسم اوشی ینه یوز مبارز بيله شهر گایتی لار. کوردیلار کم شهر نینگ دروازه سی محکم اتیک لیک اما شهر نینگ ایچیده بسیار غلبه چیقادور. مردانه لار دروازه لارنی چاقیب پاره پاره قلدیلار. شهر گه کیردیلا.

ینه بر طرف گه شاه یعنی مغربی قیتوس مغربی برادری اول خبر تاقیب یته یوز فهلوان برله شهر گه کوردیلار، بوزوب ینه بر طرف دین سعید قومی دیب بر مبارز بش یوز کشی بيله کردی. انداغ سخت جنگ قلدیلار کم خلخال نینگ بش یوز پهلوان ناملاری بار ایردی. [...] دوزخ قه بسیار پیش قلدی. شهر خلق نینگ سردار لاری ایمان کلتوروب مسلمان بولوریغه [؟] یئی. شاه قاسم اوشی | 122^b قیتوس مغربی گایدیلار کم «ای قیتوس صبر قلغیل! آدم فی اولتورماک آسمان تیز کورماک مشکل دور. شاید که مسلمان بولغای. اگر مسلمان بولماسه ینه جنگ قلورمیز» دیب طبل بازگشت چالدیلار. اندین حضرت امام لار نینگ قاشلاریغه یانیب کلدیلار.

حضرت امام لار سوردیلا که «ای سلطان شاه قاسم اوشی، قانچه کشی شهید بولدی؟ قانچه کشی قالدی؟ قانچه کافر اولدی؟» دیدیلار. شاه قاسم اوشی ایدیلا که «ایکی یوز یگره غریب شهید بولدی. بش یوز آلتیش کافر اولدی» دیدیلار. شولساعت خلخال ماچین شهر نینگ سردار لاری بيله اوق ساغداقلارینی بیونلاری غه اسیب چقیب حضرت امام لار نینگ ایاغلاریغه یقیلدیلار. حضرت امام لار «ایمان ایت» دیدیلار. خلخال چین باشلیغ جمع خلق «لا الله الا الله محمد رسول الله» دیب مسلمان بولدیلا.

تانگلاسی حضرت امام لار نماز دین فارغ بولوب اولتوروب ایردیلا. خلخال ماچین نچند کشیلا بيله بسیار فیش کشلا الیب چقیب حضرت امام لار نینگ نظر لاریدین اوتکاز دیلا، و ینه ایدیلا که «ای | پادشاه لاریم اوجات دیب بر فارجه کنت باردور. اولا [ر] تلیدا مسلمان | 123^a بولوب دینیدا مسلمان دور. و ینه چوقتی رشید، نکتی رشید نینگ آرقه سیدین کشی ایبارسه لار» دیب عرض قلدی. حضرت امام لار «آط تارت» دیب امر قلدیلار. چوقتی رشید کافر فی قوغلای بطرف کوهستان روان بولدیلا. حضرت امام مبارک قول لاریغه بر تاشنی الیب بر برلاریگا تاشلاب کلور ایردیلا. ناگاه تاش یرگا توشتی. بر کشی کلیب الیب برای دیب ایدیلا. «قویغیل توشکان یردا عزیز» دیب یارلغ قلدیلار. اندین سونگ نچه فرسنگ یول یوروب ایردیلا. کوردیلار

کم بر کافر آلدیلاریغه کلا دور. بر اوروق تیوه نی یوتالاب دور. نچند اسکی جوروقلارنی اسیب دور. حضرت امام لارنی کوروب ایغلاریغه یقیلدی. حضرت امام لار سوردیلا ر کم «ای کافر قایدین کلورسین؟» اول کافر ایدی «ای پادشاه لاریم، چوقتی رشیدنینگ خلقدین بولورمن. اولار برله بارمای، یانیب کلدیم. حالا شونجه جاروقوم اوفرادى. تیوم اوروغلادی. حالا شبویر گایتم» دیدی. کوردیلار کم باشی نی یانگی توشوروب دور، یالغان ایتادور. بو کافر نی شول یردا | شویردا سنگ باران قلدیلار. آندین اوتوب نچند منزل مراحل یوروب کافرلارنی ایزداب تافتیلار. بر اقرین سوغمه یتیلار.

القصه، کوردیلار کم بسیار شبیه یسابدور و همه تاشلار بيله شول شبیه گابکب دور. حضرت امام لار باریب این همه جنگ قلدیلار. هرگز میسر بولمادی. آخر الامر ایدیلار کم «مونینگ سوی نی برمساک الورمیز» دیب بر مبارز باریب بر جاسوسنی توتوب کلدی. آندین همه لشکر خوشحال بولدیلار. «آلماق آسان دور» دیدی. حضرت امام مبارک گیسولارینی یرگا تیکتیلار. بر درخت پیدا بولدی. شولزمان سنجک لادی و میوه پیدا بولدی. آله طرح لیک اول میوه دین نچند میوه الیب باریب دریاغه تاشلادیلار. اول میوه دریادا اقیب کتیب باریب بریردا چورولدی. معلوم بولدی که بونینگ آغزی شوندا دور دیب باریب بونینگ آغزینی برکتیلار.

بر نچه کون جنگ قلهادیلار. هر باره نقاره نینگ اونى کلور ایردی. بر کونی سحر وقتیدا حضرت امام لار ایدیلار کم «ای یارانلار بیزنینگ مشامیمیزغه جنوب طرفیدین بوی محبت کلا دور. ایستاب بارلی. معلوم بولسون اولار کم دورلار» دیب آطلانیب | جنوب طرفیگه یوردیلار. منزل مراحل طی قلیب باریب حضرت محمدی مهد الآخر زمان نینگ مبارک منزل لاریگا کلب متوجه بولدی لار. آندین بو بیت نی اوقودیلار: اشد العذاب عذاب الفراق * فقد ماته قبل من الاشتياق. آندین حضرت امام محمد مهدی الآخر زمان نینگ ارواحلاری حاضر بولدیلار. ایدیلار کم «ای یارانلار رحمت سیزلارغه! اجازت یوقتور. ییز سیزلارگا باری بریشالمای دورمیز» دیب دعا قلدیلار. ایدیلار کم «من هم توجه قلورمن. فات فرصت دا ایشینکیزلار کفایت بولغوسیدور» دیب خیرباد قلیشب، اندین حضرت امام لار بطرفی شمال یوردیلار.

حضرت جعفری طیران نینگ منزل لاری گه یتلار. توجه قلدیلار. اولار نینگ ارواحلاری حاضر بولدیلار. حضرت امام لار سوردیلا ر کم «ای برادر اوزلاری کم ترورلار؟» دیب اولار ایدیلار کم «امام جعفری طیران ترورمن. حضرت پیغمبر (صلی الله علیه وسلم) نینگ علم دارلاری ایردیم. جنگ گه اُحددا شهید بولوب ایردیم. باشنی قولومغه الیب هوادا سیر قلیب اوشبو دیارغه

کلیب منزل قلدیم. اما بو کلما کم نینگ باعی اول ایردیکم بر کون حضرت پیغمبر (صلی الله علیه وسلم) | عنایت قلیب ایدیلار کم کاشقر زمین فی بیزنینگ اولادیمیزدین کشی کلیب فتح قلور دیب ^{124b} ایردیلار. شول وقت دا من هم یاری بریشورمن دیب، اول سبب دین موندا کلیب یتب ایردیم» دیب جواب بردیلار. وینه ایدیلار کم «رحمت سیزلار گه ییز هم یاری بریشورمیز. سیزلار نینگ هم منزل لار یینگیزلار شوبو دیاردا بولغای» دیب غایب بولدیلار. حضرت امام لار آه سرد تارتیلار. نشانه توغ علم باغلا دیلار. دعا تکبیر قلیب منزل لاریگا یاندیلار.

القصة: لشکرلاری حضرت امام لارنی کوروب مبارک بادلیق قلدیلار. ایدیلار کم «ای پادشاه لاریم حضرت لاری کتیلار. هر کونی قورغاندین نقاره اونی کلور ایردی. بر کون نجند یگت لار باریب ایردیلار. کافرلار قاجیب کتیب دور. بر قنور تیوه نینگ قویروقیغه بر کوس ناغرا باغلا بدور. تیزی تیزلاب قیو بدور. قویروغی تبراگان سری کوس ناغرائینگ آوازی چیقادور» دیدی. حضرت امام لار شاه قاسم اوشی غه یارلغ قلدیلار، «سیز باشلاب کافرلارنی قوغلاق بارینگلار. ییزلار یتب بارغونچه دخل قلما نگلار! ییزلار باریب جنگ قلورمیز» دیدیلار. شاه قاسم اوشی اوز لشکری بیله | کافرلار نینگ آرقه سیدین قوغلاق روان بولدیلار. اما کافرلار بر فغان یردا ^{125a} بوقوب یتب ایردی. کافرلار حمله قلیب شاه قاسم اوشی فی شول یردا شهید بولدی لار. قالوا انا لله وانا الیه راجعون.

آرقه لار یردین حضرت امام لار یتب کلدیلار. شاه قاسم اوشی فی شهید قلیب دور، لشکر خلقی مست الهی بولوب کافرلار بیله جنگ قلیب یورویدور. حضرت امام لار بو حالتی کوروب بسیار فریشان بولدیلار. شاه قاسم اوشی فی شول یردا دفنه قلدیلار. تعزیت تمام قلیب ینه ایدیلار کم «ای یارانلار ییز هم اوشبو یردا شربت شهادت ایچگومیزدور. بیزنینگ کوزومیزگا بو یر غرق قان کورونادور» دیدیلار ایرسه، حضرت امام لار شول زمان کافرلار طرفیگا روان بولدی. کلیب اوشبو یرگا توشتیلار. کچه سی حضرت امام لار ارواح طیبه غه توجه بولدیلار. جمیع ارواح طیبه لار دین بشارت تافتیلار کم ایش یقین کلیب دور. تانگ اتی ایرسه، بورجیلار آشغه مشغول بولدیلار. حضرت امام لار نمازدین فارغ بولغونچه آش طیار بولمادی. کافرلار کلیب صف راست قلیب ^{125b} توردی. | حضرت امام لار ایدیلار کم «کافرلار نچوک آش اتیب یر ایکین؟ انگلانگلار!» دیب یارلغ قلدیلار.

اولکون آنداغ قاتغ جنگ قلدی لار کم بسیار مسلمانلار شهید بولدیلار. کافرلار نینگ باشی سای نینگ تاشیدک یاتی. قانلار دریا دریا بولدی. قان ایزانگوغه چقتی. کون کچ بولدی. طبل

بازگشت چالیب یاندیلار. همه لشکر اوز منزلیغه توشتی لار. تانگ اتی ایرسه، معلوم بولدیکه «کافرلار اوماچ آش اتیب دور» دیدیلار. حضرت اماملار ایدیلار «سیزلار حریسه آش اتینگ لار! اوماچ فات ساوماس» دیدیلار. اولکون کافرلاردین ایلگری آش طیّار قلدیلار. کافرلار قوزغالغونچه مسلمانلار صف راست قلیب توردیلار. اولکون شاه یمنی مغربی، قیتوس مغربی اوز لشکری برله کافرلارغه حمله قلیب آنداغ قاتیغ جنگ قلدیلار کم مسلمانلاردین بسیار کشیلار شهید بولدیلار. کافرلارنینگ باشی سای نینگ تاشیدک یاتّی. اولکون کچ بولدی طبل بازگشت چالیب یاندیلار. اما اول کچه ایکی سگ پیدا بولدی. لشکر اراسیدا یوردیلار. بر امام مبارک قوللاریغه اوق یا الیب آثار محلدا ینه برلاری ایدیلار کم «ای اکا سگ هم بولسه آرام | آلسون. آزار برمانگلار!» دیدیلار. اما اول جاسوس ایردی. سگ تره سی نی سویوب کیب ایط صورتیده بولوب کلیب اول کچه لشکر اراسیداقی ملطیق نینگ ایچیگه قوم قیوب آغزینی یم لب قلیچ نینگ غلافینی یم لب یانینگ جله سینی کسیب اوزانگونینگ باغی نی کسیب کتیب دور. تانگ اتی ایرسه، حضرت اماملار نمازغه توردیلار. کافرلار صف راست قلیب توردیلار. حضرت عبد الله علام امام ایردی. حضرت اماملار یوز یتیش کشی بیله نمازغه توردیلار. حضرت عبد الله علام کوته سوره قراعت قلای دیب یادلاریغه سوره بقره کلدیلار. سونگتی رکعت دا سوره طه خاطرلاریغه کلدیلار. تانگ نمازیدین فارغ بولوب بولغونچه کافرلار مسلمانلارنی بسیار شهید قلدی. یوز یتیش صف کشیدین اونگ قوللاریغه سلام برگاندا اوچ صف کشی قالدی. چپ قوللاریغه سلام برگاندا بریریم صف کشی قالدی. حضرت اماملار نمازلاریدین فارغ بولوب ایدی. عهد قلدی لار کم «کافرلارنینگ قانینی دریا قلباسام، قان ایزانگوغه جیقماغونچه آط نینگ جلاوینی | یغسام» دیب اوشبو عهدی برله «آط تارت!» دیب یارلیغ قلدیلار. کوردیلار کم اونینگ اوزانگوویق، قلیچ غلافیغه یملیک لیک، یانینگ جله سی کسیک لیک، ملتیق نینگ آغزی یملیک لیک. حضرت اماملار آط لاندیلار. اولکون آسمان فرشته لاری نظاره گه کلدیلار. یرلار تبرادی. آسمان کوکاردی. حضرت سلطان اماملار مست لایعقل بولوب مبارک کوزلارینی کوککا تکیب آنداغ قاتیغ جنگ قلدیلار کم مسلمانلار کافرلار برله الیشیب قالدیلار. قانلار دریا بولوب ایزانگوغه چقتی. وقت فیشین بولدی. حضرت اماملارنینگ آلدیلاریدین حضرت سلطان شیخ جلال الدین بغدادی کافرلارنی قوغلاق جنوب طرفیگا یوردیلار. حضرت اماملار طهارتکه مشغول بولدیلار. طهارت دین یانیب بر کسوک یغاچ نی یغاچ یرگا تیکتی لار. شولزمان کوکلادی.

126^a126^b

القصة: حضرت شیخ جلال الدین بغدادی کافلارنی قوغلاق بر چوقورغه یتیلار. اول چوقوردا کافلار جمع بولوب شیخ جلال الدین بغدادینی شهید قلدی. قالوا انا لله وانا اليه راجعون. لشکرلاری کافلارنی قوغلاق تاغ طرفیگا یوردیلار. حضرت | امام لار اوز لشکری برله نمازغه شروع قلدیلار. کافلار مینگ کشی بيله فهان یردا بوقوب توروب ایردی. وقتی بولغایکه جنگ گه کیرساک» دیب شول کافلار وقتنی خالی تافیب حضرت امام لارنینگ مبارک باشلارینی سجده گاهدا قویدیک بوغوزلادی. شربت شهادت ایچتیلار. قالوا انا لله وانا اليه راجعون.

شولزمان کون توتولدی. جهان قرائنگولوق بولدی. تاغلار لرزه غه کلدی. کافلار حضرت امام لار مبارک توغلارینی آغالی قصد قلدی. این همه جنگ جدل قلدی. توغ چیلار برمادیلار. قول لارینی کستی. اول زمان توغ هواغه اورلاب غایب بولدی. پرده کوتاریلدی، یردین غرو چیققی. کافلار قاجیب بطرفی ماچین روان بولدی. اوشبو طریقی برله اوچ کون اوتیلار. اندین جهان روشن بولدیلار. لشکر دین قالغان کشیلار جمع بولدیلار. بیلدیلار که قرق بر کشی قالب دور. بوقرق بر کشی «واویلا و مصیبتا و شهیدا» دیب باشلاریغه توفراقلار ساجیب زار زاریغلا شیب بیپوش بولوب، ینه هوشلاریغه کلیب حضرت امام لارنینگ مبارک ایغالاریغه باشلارینی یوزلارینی سورتوب ایتور ایردیلار «وای پادشاه لاریم، کاشکی حضرتینگ آلدیدا جان برگای ایردوک. | بو 127^b حالنی کورمگای ایردوک. اگر مداین غه یانساق نچوک جواب برورمیز؟ مونچه لشکر دین ایریلیب بری آتام دیربری آغار دیربری اینیم دیرقانی دیسه لار نچوک جواب برورمیز؟» دیب یغلاب مناجات قلب اولتوروب ایردیلار.

بر کشی نینگ آوازی کلدی: «ای یارانلار ایل نینگ کوزیدین غایب بولونگلار! ییزنی چوروب یورونگلار!» دیب اوشبو آواز تمام بولوب ایدی. بو قرق کشی ایل نینگ کوزیدین غایب بولدیلار. بر کشی قالدی. ایننگ اتی خضری ایردی. ایننگ آناسی ماورالتهردین بوی حامله بولوب کلیب ایردی. چین شهریدا تولد قلب ایردی. اوشبو محله قرق یاشغه کریب ایردی. حضرت امام لار بر کون عنایت قلب ایدیلار کم «سین ییزنینگ قبری فایمیز بولورسین!» دیب ایدیلار. شول خضر بیا مناجات قلب ایدیلار کم «ای پادشاه لاریم، من تنها قالدیم! هر یرده بولسام غریب دورمن!» دیب یغلاب توروب ایردی. حضرت امام لار دین بشارت بولدیلار کم «ای خضر بیا سین ییزگه قبری پایمیز بولغیل! باریب یوسف قادر خان غازیغه خبر سالغیل! ییز آنگا وصیت قلب ایردوک: ییز هر یردا شربت شهادت ایچساک، ییزنینگ جسدیمیز توزده قالماسون دیب | و شمع قزاینیزی برپا قلب توغ 128^a

علم باغلاب وقف اوقاف قلیب شیخ جاروب کشلار قیونگ! دیب وصیت قلیب ایدوک» دیدیلار. خضری ببا بو وصیت لارنی ایشتب و بو بشارتی آنگلاب یغلای یغلای یولغه روان بولدیلار.

نچند کون منزل مراحل لارنی طی قلیب کاشقرگا کلدیلار. حضرت یوسف قادر خان غازیه خبر سالدیلار. حضرت یوسف قادر خان غازی اضطراب برله آطلاندیلار. کچه کوندوزلاب یول یوروب کوهستانغه کلدیلار. آندین حضرت امام لار شربتی شهادت ایچکان یرگا یتلار. کلیب کوردیلار کم حضرت امام لارنینگ مبارک باشلاری تن لاریدین جدا بولوبدورلار. غرق قان ایچیده یتب دورلار. حضرت یوسف قادر خان غازی بیهوش بولدیلار. ینه خوش لاریغه کلدیلار، کوردیلار کم آدم نینگ باشی سای نینگ تاشیدک یتب دور. کافر قیسی، مسلمان قیسی معلوم بولمایدور. مناجات قلدی لار که «الهی خداوندا! دانا بیناسین بارچه لارغه عالم سین» دیب باشلارینی سجده گه قیوب ایدیلار. بر ساعقه پیدا بولدیلار. تاغلار سو بولدی. آسمان دین یاغین یاغدی. مسلمان لارنینگ | تنی نی قبله غه قلیب سالدی. کافر لارنینگ تنی نی یوز توبن قلیب سالدی. 128^b کافر لارنینگ باشی نی چول گه تاشلادی. آندین کین حضرت امام لارنینگ مبارک جسد لارینی ساندوقغه سالیب دفنه قلدیلار. مبارک باشلاریغه توغ علم باغلاب قاتبع تعزیت توتوب یغلاشیب خضر بیانی باش قلیب قرق کشی نی دارخان قلیب جاروب کش قران و شمع کلتوروب هر قیسی بریر تعین قلیب «حضرت امام لارنینگ حقی لاریدا دعا قلینگ لار» دیب و ینه ایدی لار کم «کاشقرزمین نینگ نذری نیازی نی حضرت امام لارنینگ جاروب کشلاریغه بولسون» دیب تعین قلیب بسیار وقف اوقاف قلیب «حضرت امام لارنینگ حقیلاریدا دعا قلینگ لار» دیب اوزلاری کاشقر ولایتکا یاندیلار.

تأریخ قه اوچ یوز توقسان ایدی، ذوالحجه آی نینگ اونی کونی. حضرت امام لار شربت شهادت ایچتی لار. حضرت یوسف قادر خان غازی هر یلدا کلیب حضرت امام لارنینگ مبارک روضه لارینی زیارت قلیب نذر نیاز بسیار الیب قزانلارنی قایناتیب و چراغلارینی یاندوروب مددی استعانت تیلاب دعا و تکبیر قلیب ینار ایردیلار، و ایتور ایدیلار کم «و ینه هر حاجتمند بولسه حضرت | امام لارنینگ مبارک روضه لارینی طواف زیارت قلیب قزانلارینی قایناتیب و 129^a چراغلارینی یاندوروب دعا تکبیر قلسه لار، قیامت کونی اول کشی گه حضرت امام لارنینگ توغ علم لاری نینگ سایه سیدا اورون بر گایلار و شفاعت قلغایلار. هیچ شک شبهه یوقتور، و ینه هر کم حضرت امام لارغه منکر بولسه دنیادین بی ایمان کتر، قیامت کونی یوزی قرا شرمنده بولوب

شفاعت لاریدین محروم قالور. هر کم حضرت امام لاریننگ تذکره لارینی اوقوسه لارا اگر اوقویا الماسه
 و اوقوتوب اشیتسه لار اعتقاد برله توتسه لار. نذر چراغ اتیب ختمه قرآن قلیب دعا تکبیر قلسه لار
 حضرت امام لاریننگ روح پاک لاریدین مدد تافیب دنیا دا عزت تپار و آخرتده شفاعت که
 سزاوار بولور لار. انشاء الله تعالی رب العالمین و صلی الله علی خیر خلقه محمد و آله و اصحابه اجمعین.

تمام

بو قلم سیز ماغل قمد ا بولسه نقصان غلط * عفو قیل یا رب بحق ﴿قل هو الله احد﴾ [1:112]

The Manuscript: Facsimile



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 امام لارینگ مبارک روضه لارینی طواف زیارت قلب
 قرین لارینی قاینا تیب و جرائلارینی یاد و روضه عاتکیر
 قلعه لاری قیامت کوی اول کمنی که حضرت امام لارینگ توغری
 علم لارینگ سایه پیدا اوروون برکاتیلار و شفاعت قلعه
 لاری بیج شک شب یوسف و ین برسم حضرت امام لارینگ منکیر
 بولور نیادین به ایمان کتر قیامت کوی یوزی قرین شرمنده
 بولور شفاعت لاریدین مجرم قانور برسم حضرت امام لاری
 نیک تذکیر لارینی او قوسه لارینگ او قویالما و او قوتوس
 ایش لاری اعتقاد برله توتلار لارینگ راجع ایش ختمه و
 قلب رعایتکیر لاری حضرت امام لارینگ روح پاک لاریدین
 مدد تافیت نیاد عزت تیار و آخرتده شفاعت کتر سزوار
 بولور لارینشاه الله تعالی رب العالمین و صلی الله علی خیر
 خلقه محمد و آله و اصحابه اجمعین تمام
 بوقلم سیز ما غلیم بولور نقیض غلط عفو قیل یارب بجز قل هو الله

تنی نمی قبله غم قلب سالکی کافولار نیک تنی نمی یوز توبن قلب
 سالکی کافولار نیک باشی جو که تا شادی آذین کین حضرت
 امام لار نیک مبارک جسد لارینی ساندوقه سالیق قلندر لار
 مبارک باشلار یغی توغ علم باغلاب قانع تعزیت تو توب
 یغلا شیب خضر بیاض باش قلب فرق کشتی دارخانه قلب
 جبار و سبکی قران و شمع کلمتور و سب هر قیسه بر هر تعین قلب
 حضرت امام لار نیک حقی لاریداد عاقلینک لار دیب وینه ایدی
 لار کسم کاشق زین نیک نذری نیازی حضرت امام لار نیک
 جبار و سبکشلاریغ بولسون دیب رحمان قلب بسیار و قف
 اوقا قلب حضرت امام لار نیک حقی لاریداد عاقلینک لار دیب
 اوز لار کاشق و لایتکا یاندیلار تاءریخ و اوچ کوز
 توقسا ایدی ذوالحججه امی نیک اویه کوب حضرت امام لار شریف
 شهادت البحتی لار حضرت یوسف قادر رخانه غاری میریلدا
 کلیم حضرت امام لار نیک مبارک روضه لارینی زیارت قلب
 تذریار بسیار الیب قزائلار قاینایب و جرایع لارینی یاندو
 روپ مددی استعانت تیلاپ دعا و تکبر قلبینا ایدیلار
 وایتور ایردیلار کسم وینه هر بجا جت مند بون حضرت
 امام

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 ديب و شمع قرآنی بر پاهای قلب توغ علم با غلبه و قف
 اوقاف قلب شیخ جبار و بسک لار قیونک ديب و صیت قلب
 ایدوک دیدیلار حضرت بیابو و صیت لار ایشت بیوتارینی
 آنکاب یغلا ی یغلا ی یولور و ان بولدیلار بخند کون منزل
 مزاجل لار طلی قلب کاشق کاکلدیلار حضرت یوسف قادر
 خا غازیغ خیرالدیلار حضرت یوسف قادر خا غازی ایضاً
 بر لاکلاندیلار کیم کوندوز لاپ یول یور و بسکومینانده
 کلدیلار آندین حضرت امام لار شریعتی شهادت ایچکایرکا
 یتیلار کلب کوردیلار کیم حضرت امام لار نیک مبارک باشلا
 ریکن لار دین جبار بولدور لار غرق قان ایچیدر ییب
 حضرت یوسف قادر خا غازی کاسیه موسی بولدیلار بینه جوش
 لاریغ کلدیلار کوردیلار کیم آدم نیک باشی سایی نیک تاشیدک
 یتب دور کافر قیس مسلمان قیس معلوم بولما یور مناجاتلار
 لار کیم الهی خداوند انا پنا کیم بار سیه لار نه عالم کیم ديب
 باشلارینی سجده که قیون ایدیلار بر ساعت پیدابولدیلار
 ناغلا ر کوبولدک آسمان دین یاغین یاغدی مسلمان لار نیک

بوچالنی کورمکای ایردوک اگر مداین غم یانسا فاجوک بوا
 برور میز موخج لک کردین ایریلیب بری آتام دیر بری آغار دیر
 بری اینیم دیر قاندا دیتا رنجوک جواب برور میز دیتا یغلا
 مناجات قلب اولتور و ب ایردیلا برکشتنیک آوازی کلدر
 ای پارالار ایل نیک کوز دین غایب بولونکلار سیز جور و
 یور و کلار دیتا او شبنو آواز تمام بولوب ایدی بوقر کس
 ایل نیک کوز دین غایب بولدیلا برکشتنیک آوازی
 خضرت ایردی انکد آنا س ماورالنهر دین بوی حامد بولون
 کلک ایردی جمن شهر پدائول قلب ایردی او شبنو مجلد
 وق یاشه کریم ایردی حضرت امام لار بکون عنایت
 قلب ایردیلا کریم پیر نیک قبری فای میز بولور سیر دیتا
 ایردیلا شول خضرت مناجات قلب ایردیلا کریم ای پادشاه لاریم
 من تنها قالدیم هر یرده بولسام عزیز دو حین دیتا یغلا
 تور و ب ایردی حضرت امام لار دین بشارت بولدیلا کریم ای
 خضرت سیر پیر که قبری پای میز بولنخل بار ب یوسف قادر
 خا غار یغ خبر سار خا ل پیر انکا وصیت قلب ایردوک پیر هر یر
 شربت شهادت ایحسا ک پیر نیک جسد سیر توره قالماون
 دیتا

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 امام لار از لشکر برله نماز غ شروع قلدر یار لار
 منک سر نه میلہ فہنا یردا بوقوب توروب ایردی وقتے بولغا یکجہ کہ
 سیر ساک ذیب شول کافر لار وقت ۲ خالی تافیب حضرت امام
 لار نیک مبارک باشلا رینی سجده کا قوی دیک بوغوز لاری شہر
 شہادت انجیلار قالوا انا لله وانا اليه راجعون شولده ما
 سکون تو تولدی جهان قرانک فلولوق بولدی تا غدار لر زہ غ
 کلدی کافر لار حضرت امام لار مبارک تو غدار رینی انخالی قہر
 قلدی این ہم جنک جہل قلدی توغ چہار بر ما دیلا قول لاری
 کستے اول زمان توغ جواغہ اور لار غایب بولدی پردہ کونا
 ریلدی یردین غرو جیتی کافر لار قاجب بطرفی ما چمن روان
 او شہوط یقی برله اوج کون او تیلار شہان روشن بولدی لار
 لشکر دین قالخان کشیلار جمع بولدی لار پلیدی لار کہ فرق برسنے
 قالیب در بوقرق برسنے و او یلا و امصیا و اشہید ادیب باشلا
 ریغے تو فراق لار صاحب زار زار یغلا شیب بہوش بولوب بین
 ہوشلار ریغے کلپ حضرت امام لار نیک مبارک ایا غدار ریغے باشلا
 لار یمن یوز لار یمن سور تور اندلا ایتور ایردی لار وائی یا
 دشاہ لار یم کاشکی حضرت نیک الدید احسان برکای ایردی

یغسام دیب او شنبو عهد یکم برله آه تارت دیب بارغ
 قلدی یار کورد یار کرم اونک اوزا نکسویق قلیج غلافی یملک
 لیک یانیک جلد کسک لیک ملتیق نیک آغزی یملک لیک حضرت
 امام لار کط لاندیلار او کون آسمان فرشته لاری نظاره کلدیلار
 یار لار تبرادی آسمان کورادی حضرت سلطان امام لار میت
 لایق قل بولوب مبارک کوز لاری کورکا تکلیب آنداغ قاتیغ
 جنگ قلدی یار کرم مسلمانلار کافر لار برله الیش قالدیلار قاندار
 دریا بولوب اینا نکوعه جققی وقت فتنه بولدی حضرت امام
 لار نیک آلدیلار دین حضرت سلطان شیخ جلال الدین بغدادی
 کافلار قوغلاب جنوب طرفیا یوردیلار حضرت امام لار
 طهارتک مشغول بولدی یار طهارت دین یایب برکسوک یخاج
 نه یخاج برک تیکتی لار شول زمان کولادی القصه حضرت شیخ
 جلال الدین بغدادی کافلار قوغلاب بر حوجو قورغی ییلار
 اول جو قور واکا فلار جمع بولوب شیخ حالال الدین بغدا
 دینی شهید قلدی قالوا ان الله وانا
 لک لاری کافلار قوغلاب تاغ طرفیا یوردیلار حضرت
 امام

۱۲۶
 آلسون آزار بر ما نگار دیدار اما اول جا سوس ابردا
 سکه تره سوسو یوب سکیب ایط صور تید بولوب کلب اول
 سکه شکر اسیدا فی ملطیق نیک ایجیک قوم قیوب آغزین پیملب
 قاج نیک غلافینی پیملب بانک جلد سینی کسپ اوزا نکونیک باقی
 کسپ کت دور تانک ایزه حضرت امام لار نمازغ تور
 دیلار کافولار صف راست قلب تور دیلار حضرت عبدالله علام
 امام ایز دیلار حضرت امام لاریوز یتیش کت پله نمازغ تور
 دیلار حضرت عبدالله علامه کونه سوره قراءت قلابدیت
 باد لاریغ سوره بقره کلدیلار سونکفی رکعت داکسوره طله
 خاطر لاریغ کلدیلار تانک نمازیدن فارغ بولوب بولغوب
 کافولار مسلمانلار تبسار شهید قلدی یوز یتیش صف
 کشیدن اونک قول لاریغ سلام برکاندا اوج صف کت
 قالدی تب قول لاریغ سلام برکاندا بریریم صف کت قالدی
 حضرت امام لار نماز لاریدن فارغ بولوب ایدی
 عهد قلدی لار کیم کافولار نیک قاضینی دینا
 قلماسم قان ایزانکونغ جیغی غونجه اهل نیک جلاوینی

حضرت امام لارا دیدار کنم کافر لارنجوک آتش انیب بر آیدین
 آنکلا نکلار دیب یارنج قلدیلار اولکون آنداغ قاتغ جند قلدیلار
 لارکم بسیار مسلمانلار شهید بولدیلار کافر لار نیک باشه سائی نیک
 تاشیدیک یاتقی قانلار دور یادر یا بولدیک قان ایزانکون جقتی کون
 کج بولدیک طبل باز گشت جالیب یاندیلار تهم لشکراوز منزلیغ
 نوشته لار تانک آت ابرسه معلوم بولدیک کافر لار اوماج آتش
 انیب دور دیدیلار حضرت امام لارا دیدیلار سینلار حریب آتش
 اتیکلار اوماج قاسا و ماسا دیدیلار اولکون کافر لار دین
 ایلکری آتش طیار قلدیلار کافر لار قور غالفونج مسلمانلار
 صفا راست قلب تور دیدیلار اولکون پشایمنی مغرب قیتوس
 مغرب اوز لشکری بر لک کافر لار عجله قلب آنداغ قاتغ جند
 قلدیلار کم مسلمانلار دین بسیار کسلا شهید بولدیلار کافر
 لار نیک باشه سائی نیک تاشیدیک یاتقی اولکون کج بولدیک طبل
 باز گشت جالیب یاندیلار اما اولکون ایکی سنگ پیدا بولدیک
 لشکرا را سید یوردیلان کما مام مبارک قول لاریغ اوقی بالیب
 آثار مجلد اینه بر لاری دیدیلار کم ایی اکا سنگ هم بولب آرام
 آلسون

۱۲۵
 کافرانیک آرد سیدین قو غلاب روان بولدیلار اما کافران
 بر فنهان یورد بوقوب ییب ایردی کافران حمله قلبی قاسیم
 اوغنی و شول یورد شهید بولدی لار قالوا اننا لله وانا الیه
 راجعون آرد لار دین حضرت امام لاریت کلدیلار شاه
 قاسیم اوغنی و شهید قلبی و رک کخلق منتهی الهی بولوب
 کافران یله جنگ قلبی یوردید و حضرت امام لار یوجالمنی
 سوروب بیافیشان بولدیلار قاسیم اوغنی و شول
 یورد دف قلدیلار تعزیت تمام قلبی یزیدیلار کم ایدیلار
 کم ای یارانلار یزیدیم اوغنی و شول شهادت ایچی کوی
 دور یزیدیکوز و صغیر کابویر غرقان کور و ناد و دیدیلار
 ایرسه حضرت امام لار شول زمانه کافران طرفیکه ایدیلار
 کلیب اوغنی و شول کابویر شهید کابویر حضرت امام لار روح طیه
 غم توچه بولدیلار جمیع ارواح طیه لار دین بشارت یافتیلار
 کم ایمن یقین کلیب دور ناکه آتیه ایرسه یوز جیلار آتیه
 مشغول بولدیلار حضرت امام لار نماز دین فارغ بولغوی
 یخه آتش طیار بولعادی کافران قلبی صغیر است قلبی تودی

عنایت قلبی ایلاکم خوشی کا شکر زمین پیرنیک اولاد عین دین
 سکنے کلب فانی قلمور دین ایلاکم شول وقت لکھن سیم باری
 برید شور من دین اول سب دین موند کلب پتاپ پیر دین و سب
 جواب بر دینار دین ایلاکم رحمت سیم لار کیم پیر سیم باری
 برید شور سیم سیم لار نیک گمن لار نیک لار شو بودیار و اہول
 غای دین غایب بود یار حضرت امام لار آہ سر دتار دینار
 نشانہ توغ علم باغلا دینار دعا کلب قلب منزل لار یکا یاد یار
 القصة لک لای حضرت امام لار کور و سب مبارک باد بقا
 قلہ یار ایلاکم ای یاد شلار سیم حضرت لاری کشلار سیم
 غور غلین نقارہ اول کور ایلاکم سیم لار پخت دکت لار بار سب
 ایلاکم کاف لار قاجب سیم دور بر قور تیوہ نیک توہیر
 قیہ سیم کوس ناغرا باعلا بدور سیم پین تیز لاب قیوہ دور قور
 غی تبرکان سیم کوس ناغرا نیک آوازی جقا دور دید حضرت
 امام لار شاقیم او شے غی یار لغ قلہ یار سیم با شلاب کاف
 لار حقو غلاب باری کمار سیم لار سیم بار غولج دخل قلمی اند
 پیر لار بار سیم جند قلمور مید یار شاقیم او شے لک کلمیل
 کاف

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 جنوب طریقی یوردیلار منزل مراجل محل قلب یاری حضرت
 مجیدی مهدی آخر زمان نیک مبارک منزل لاریکلیک متوجه بود
 لاریکلیک بویست او قودیلار الله العذاب علی اب الفساق
 فخذ مائة قلبی من الاشیاء انذین حضرت امام مجتهدی الاخر
 زمان نیک ارجا لاری حاجز بودیلار ایدیلارسم ای یارانلار
 رحمت سیز لاری اجازت یوقشور سیز لاری یاری بریت لاری
 دور سیز دین دعا قالدیلار ایدیلارسم من هم توبه قلدور من فات
 فرصت دایشیکیز لاری کفایت بولفسید و دین خیر باد فلیشب
 انذین حضرت امام لاری بطرفی شمال یوردیلار حضرت جعفر
 طیاران نیک منزل لاری که یتلار توبه قلدیلار و لاریکلیک ارجا
 لاری حاجز بودیلار حضرت امام لاری سوردیلارسم ای برادر
 اوز لاریکسم ترور لاریکلیک اولار ایدیلارسم امام جعفر طیار
 ترور من حضرت پیغمبر صلی الله علیه وسلم نیک علم دار لاری
 ایدیم جنگ که ائمه و شهید بولوب ایدیم بانشی قولومف
 الیب بود اسیر قلب او شبود یار علیک منزل قلدیم اما
 بولکماکم نیک یار من اول ایدیکم برکون حضرت پیغمبر صلی الله علیه وسلم

شولایر داسک باران قلندار آندین اوتوب بخند منزل اول
 یوروس کاغزلار ایزداب تاقیلار براقین سوغه بیتلار الحق
 سر دیلاریم سبب سینه پیدا بدور و سیم تاشلار بیل شول
 شبهه کاکیب در حضرت امام لار باریب این چه جنگ قلنداریم
 میسر بولادی آخر الامر ایدیلارکم صونیک بوی بر سکل الور
 میزدیب بر جباریز باریب بر جباریم سنی توتوب بکلدی آندین بتمه
 لشکر خوشحال بولدی لالماق آس دور دی حضرت امام
 باریک کینسوی بر کازیکلار برورخت بدبولدی شول زمان
 سیمک لادی و میوه پیدا بولدی کلمه طرح لیک اول میوه دین
 لجنه میوه الیب باریب دریغه تاشلادی اول میوه دریادا
 اقیب کیت باریب بر در جاور اولی معلوم بولدی که نونیک
 اعزلا شوندا و رویب باریب نونیک آغزینی برکتیلار برنج
 کون جنگ لالما دیلار بر باره نقاره نیک اوزنگور ایردی
 بر کون سحر و قیفا حضرت امام لار ایدیلارکم ای یارلار
 پز نیک شامینه جنوب طرفیدین بوی محبت کلام دور
 ایست بارالی معلوم بولسوا اولارکم دورلار دیب اطلال
 جنوب

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 ای پادشاه لاریم اوجات دیب هر فار به گنت بار دور
 اولان تیلدا اصلما بولوب دیندا مسلمانا دور ویند جوقه رشید
 نیکتی رشید نیک آرقه سیدین کنه ایبار لاریم عرض قلدی
 حضرت امام لاریم اوجات دیب امر قلدیلا جوقه رشید کافر
 قوغلاب بطریق کومستار وان بولدیلا حضرت امینار قول
 لاریم بر تاشنی الیب بر لاریکا تاشلما کور ایبر دیلا راناک
 تاشن میرکا توشته بر کنه کلپ الیب بر ایبر ایبر قویضل
 توشکان میر عزیز دیب یار لغ قلدیلا اندین سونک بچ فونک
 بولایور وایبر دیلا کور ویکلام بر کافر آلایلا یغ کلا دور بر
 اوروق تپو وینو تالاب دور یخچد اسکیمور قتلان ایبر
 حضرت امام لاریم کور وایبر غلاریغ یخچیلدی حضرت امام لاریم
 کور دیلا کیم ای کافر قایدین کور سن اول کافر ایدن ای یا
 دشا لاریم جوقه رشید نیک خالفدین بولور من اولار لر
 بار طای یا نیب کلدیم حالاشو کیم یار وقوم ادفادی تیوم
 اوروقلادی حالاشو کیم یار یتم دیدی کور ویکلام باشنه
 یانکی توشور وید دور یالغان آیدادور بوکام شول مردا

قیتوس مفریک ایدیلاریم ای قیتوس صبر قلیغیل آدم ن اولتور
 ماک آسنا تیز کوز مال مشکل دور شایده مسلمان بولغا
 اگر مسلمان بولما یه یه چنگ قلو رهنه دیب طبل بار کست
 جالدیلار اندین حضرت امام لارنیک قاشلاری یه یانیه کلدار
 حضرت امام لار سوردیلار که ای سلطان شاه قاسیم او ش
 قانیه کنه شهید بولدی قانیه کنه قالدی قانیه کا فرا ولدی دیدیلار
 شاقاسیم او ش ایدیلاریم ایکی یوزیکه غریب شهید بولدی
 بیش یوز آتیش کا فرا ولدی دیدیلار شولت خانخال مابین
 شهر نیک سردار لاری پله اوق سا غداقلارین بیونلاریغ
 اسیب جعقب حضرت امام لارنیک ابا غلاری یه یقیلدیلار
 حضرت امام لار ایمان ایت دیدیلار خانخال حسین شلیغ
 جمع خانقا لا اله الا الله محمد رسول الله دیب مسلمان
 بولدیلار تا نکلاس حضرت امام لار ینماز دین قانیه
 بولوب اولتوروب ایر دیدیلار خانخال مابین محمد کشیلا
 پله بسیار فیش کشلار الیب جعقب حضرت امام لارنیک
 نظر لار دین او تکاز دیلار وینه ایدیلار سیم ای

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 اطراف جانب دین جمله قلب توتا لهادی قیتوس مغرب خلخال
 نیک او بدین بر شمشیر الیب حقب جنگ قیلا قیلا تورکا جقیبینه
 بر نعره تارتیلار الله اکبر جانم فدای حضرت امام ناصرالدین
 مندور من قیتوس مغرب جاکران اولاد رسول الله ادیب اوز
 لارینی لشکر کفار نیک اراسیغ اوردیلار حضرت امام لار سلطه
 شاقاسیم اوشغ غبار لیغ قلدرلار که قیتوس مغرب دیوانه کا
 یار بر شیکلار دیب شو الذمان شاقاسیم اولغینه یوز مبارک
 یله شهر کا پیتی لار کوردیلار کیم شهر نیک دروازیه محکم اتیک لیک
 اما شهر نیک الجید بسیار غلبه چقادور مردانه لار دروازیه لار
 جاقیب یاره یاره قلدرلار شهر که کوردیلار سینه بر طغنه شاه
 یینی مغرب قیتوس مغرب بزرادری اول خب تا فیبینه یوز فیلو
 بر شهر که کوردیلار یوزوب سینه بر طغنه سعید قومی دیب
 به مبارزیش یوز که نیکه روی انداغ سختی جنگ قلدرلار کیم
 شخال نیک بخش یوز پهلوان نامداری بارایردی شان
 بر مالکان دوزخه قه بسیاریش قلدری شهر خلعتی نیک سردار
 لاری ایمان کلتوروب مسلمی بولور یقه پیتی شاه قاسیم اوشغ

شمه کاکه کیرسون بخوبی جواب جفا دور آنکا با قیاب ایش
 قبالی ویدیلار شول زمان قیطوس مغرب دیب بر مبارز بار
 ایردی شول ایدیکم اگر یار ییغ بول من کیرسام اگر مسلم بول
 بله الیب حقیق اگر مسلم بول سا جک قلو من اندین یو ییلور من
 ویدیلار حضرت امام لار اگر آندایغ بول شمه کیرنک ویدیلار شمه
 قیطوس مغرب کوردیلار حلی قی مسلم بولغان ادم باشا لار بار
 خالخال نیک بار کا هغه کوردیلار خالخال کوردی فاندین کوردیلار
 دیدر قیطوس مغرب ایدیلار اول یادش جهنم اقلیم لار منی سین
 نیک فاندینک ایدیلار دیلار تمام خلق پله الیجه حقیق مسلمان
 بولسون اگر مسلمان بولما ساتتوب الیب حقیق ایدیلار دیدر
 خالخال نه یاروق جهنم قرانک فو لوق بولدی وایدیکم بولور
 دور تو تو نکلا دیدر فلهوانلار هر طرف دین قول اوزار شیب حمله
 قلدی قیوس مغرب بر نعره تاریلار الله اکبر یسم بیل
 بیلسون منور من دور قیوس مغرب جا کیری اولاد رسول الله
 قولیغ شخیر الیب خالخال نیک آلدیایه فلهوانش بار بار
 قالدی خالخال ما بچین قیو دیلار کم تتونکار بولوب اذوب ایدیک
 اطرا

رشید کتبی رشید دیکان کافر لار برنجی منیک لنگری به رتخا چجب
 رشید کتبی رشید دیکان کافر لار برنجی منیک لنگری به رتخا چجب
 کتیب دور سا ج لار قالمادی اول سبب دین شهر غایب
 بولما یدور دیدی بینه ایدی منی قیوب برسه لار منکا او خسته غا
 چمن لار تو لادور دیدی اولار او ثامای قیوب برملی حضرت
 امام لار نیک آلدیلار یغی الیب باز دیلار حضرت امام لار ایدیلار
 ای کافر ایمان ایت دیدیلار اول کافر ایمان ایت مسلمانی اولدی
 آن دین کین حضرت امام لار سوز سوز دیلار ای آدم قانجه
 کتبی قالغان دور قانجه کتبی منیک کتبی دور دیب اول آدم
 ایدی یکیم ای پادشاهیم بوما جین یکیمه تور منیک کتبی ایدی
 اون ایکی منیک کتبی ایدی جوقته رشید کتبی رشید غتعلق
 ایدی شولار کتبی دور نیه اون ایکی منیک کتبی خالخال مای
 پادشاه ایدی بولار قالغان دور اما خالخال مای جین مظلوم
 رشید دور دیدی حضرت امام لار ایدیلار کم ای آدم بو خلق
 مسلمان بولور مویا جیک قالو مودیدیلار اول آدم
 ایدی یکیم ای پادشاه لاریم من پیلما کتبی دیدی حضرت امام لار ایدیلار
 ایدی یکیم ای پادشاه لاریم من پیلما کتبی دیدی حضرت امام لار ایدیلار

قول لاریجی الیب پادشاهانه لباس لاریجی آسمان
 قول لاریجی الیب پادشاهانه لباس لاریجی آسمان
 زمین لرزه کاکتور و بخت الهی بولوب جنگ قلما قه تو
 ر و ایدیلار نه شهر ناسید بولدی حضرت امام لاریجی عقلی
 حیران قالدیلار بیلدیلار کرم ساجر سحر قلخاندر دیب حیرت
 امام لاریجی واج طیبه نوتجه قلدیلار شهرنمو دار بولدی یار
 فملوانلار اطسالماق ایردی یار شهرینه ناسید بولدی تانک
 انی ایریه حضرت امام لاریجی که مشغول بولدی یار شهرینه فید
 بولدی یار طبل جنگ جالدی یار شهر کا اطسالدی یار شهرینه ناسید
 بولدی اکشبو طریقه بیلد قیلما جین ایچید فایمال بولدی
 آخر الامر بوقت رشید نکتی رشید بتمام لشکری بیلد برکجه حجاب
 کیت دو رنجده جو انم دلا راجسته باریب جنگ قلالی دیب
 ایدیلار شهر غایب بولسا دی شهر نکی آلدیغه باریب یار کور
 دیلار کرم شهرده کشف از معلوم بولادور یقین باریب برکات
 نوتوب کوز سودیلار که واقعه دور شهره قلور ایردی دیب
 اول کافر ایدکای پادشاه لاریجی کافر لاریجی سحر قلب
 ناسید قلور ایدی دیب اول کافر ایدی ای شواجه لاریجی بوقت
 رشید

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 جو قتی رشید اید ای وزیر کلکان لشکر دین ایلمی سر بیادر
 دیب ایلمی نیک سوزینی بر بر تقریر قلدری ساجرا ایدیکم ای فادایم
 ایلمی کا انداخ جواب بر مال کر کم بر بر جنگ قلب اولار منیر سوز
 یانما سمنیز ~~دیلم~~ دیب ایلمی یاندور مات کر دیب جنگ فرق
 بر شاگردیم ~~پله~~ پله فاتخودیک بر زنگاروی اوردا باشد
 تگسون انیک او یان علاهی من قیادید سول زما ایلمی
 مسلمان بولما سمنیز دیب یاندور دی آندین بر یاشیل اوی اور
 باشد ایتکی فرق بر شاگردی سید شعیح دیکان ساجر کریم
 سحر کا مشغول بولدی القضا ایلمی یانین حق حضرت
 امام لار قاشلاریغ کلب کا اولار نیک سوزینی ~~هیکل~~ بر بر
 تقریر قلدری حضرت امام لار در غضب بولوب یارغ قلدری
 کم سلطانات قاسم اوشه اوزلشکی سید جنگ که کیرسون سلطان
 ابوالخضر خازمی اوزلشکی بر جنگ که کیرسون سلطان سخی
 کاسالا اوزلشکی سید جنگ که کیرسون دیب یارغ قلدری
 اما بوفهلوانلار ناغرا کارنا پلار و جنگ نقار اولار نوازیش
 غم کلنور و باسب ایلمی قیادید منیب و شمشیر لارینی

اگر مسلمانی بودی که قبلاً دین الهی که ایدیلار که سیر کربیب ایغل
 بولمکاتلا حضرت محمد مصطفی صلی الله علیه وسلم نیک اولاد لاری
 ترور لاری یعنی مبارک اسم شریفی لاری حضرت امام ناصر الدین
 حضرت امام محمد بن الدین حضرت امام ظهر الدین حضرت امام
 قوام الدین ترور لاری بولار مدائین دین یوز قرقه منک لشکر
 بیکه ملک کاشقر زمین ۲ فتح قلب آندین تئار زمین فتح قلب
 آندین موند اکلدوک ماچین ۲ فتح قلغالی دیکیل ایغلکم اول
 کافر لاری اوق شاقلا رینی بوینو ۲ اسیب منک آلدیمه حبیب
 ایما کلتورسون اگر ایمان کلتور منک نشی رشید جوق رشید
 باشلغ کافر لاریک جوق لاری اولتوروب اوتشا قلا رینی
 اسیر قلب شهر ۲ ویران قلغومدورانشاء الاغالی ایدیلار
 الهی کربیب حضرت امام لاریک ایغان سوز لاریک کفر لاریک
 بیان قلدیلار کفر لاریک یاروغ جهنم قراکغولوق بولدی
 اندیش قلب ایدیکم اگر حبیب قلغاق آخرنه بولغوسیدور دین
 اولتوروب ایدی بیاتی ساج کربیب کلدن ایدیکم ای پادشاه
 واقعه من دور سیز لاریک موخه تئویش تئویش تئویش دیکل
 بولدی

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 حقیق چمن قلب حضرت امام محمد شاکیر پادشاه شهر بولد
 بولدیلار قالو ان الله واتنا ربي را جعون لشكر لار ش يوز
 كافه اولتور ديلار حضرت امام لار سيب كمديلار حضرت امام
 محمد شاکیر پادشاه شول قومدا دفن قلدیلار تقزیت تمام
 قلب اندین ما حین طرفیکاروان بولدیلار کلب شهر نیک
 آلدیغ تو سئلار کافلار بولشکر لار کوروب حیران قالدی
 اما جوقته رشید نکستی رشید ننگ بر سا حیری بار ایزدی اول
 سا حیرایدیکه ای پادشاهیم نیمه مونجه بیطاف بولور سیز بولار
 شهر کورسه آلور مویا کورمه موالور مودیدی جوقته
 رشیدایدی ای وزیر بونه سوز دور شهر سوزونوب تور
 دور نیکه مونداغ در سین دیدی هابا حیرایدیکم شول
 لشکر مویا قانجه تورسا من ایکنده شهرت یوشولای
 دیدی جوقته رشید تعظم قلب توروی نیم کافلار خوشحال
 مخرم بولدی شادیا نه حال دوردی تانکه ای ایسه حضرت
 امام لار نماز دین فارغ بولوب ایدیلار ای میراندلار
 ایعدی بو شهر غلجه کیرسون مسلمان بولور یا یوقمویا دیدیلار

طغیا قلب ینہ دعا قل دیار بو خوب برامکا کاشق ز دین نیک
 پای تخت شنبو بو لقا دید بیز نیک نظای محمد شنبویرکا تو شنبویر جمع
 انبیا لار و اولیاء لار نیک و خضر پیغمبر نیک نظای تو شنبویر محمد
 حضرت محمد رسول الله نیک معجزه لاری شنبویر و ظاهر بولقا
 دیب بنیر یار قلب ما جبین طرفیکا روان بولد دیار خجیل
 لار دین کین حضرت علی السلام نیک معجزه لاری هفت
 مجتدان و لیلار تور تو فحی آسمان دیک تو شنبویر بر بوزیدا
 یا شاق نصیب بولسا رک باشلار داتی عصا ترک حضرت
 پیغمبر خدا نیک عصا لاری شنبویر و اگر کلامه در لار الف حضرت
 امام لار نیک ما جبین طرفیکا بارور بولار دایچه بار کنت
 لار و جراد ی نه سه مسلمان بولار اما بکنت قاجب سرت
 اولار و اکمان و الی بکنت خلق بختیاد بولار اولار بتمام
 خالد بولار الف حضرت امام محمد شاکر باد شافخند منک
 سرت لار ایرو ب ابد بولار بر قوم از اسید اجوقه سرت
 نکه رشید دیکان کا فدر لار ما جبین ای سوار ایردی لار
 خبدا یشتب بوقوم از اسید بوقوب بیت ایردی لار حضرت
 امام محمد شاکر خبیر ایردی لار اول کا و لار پیش باز
 جفی

قلنا فی شیخ جارد سبک کش قویخای سیز کوکب وصیت لار قلب اندون
 بطل فی پاکند روان بولدی لاریا کنده نورش بشی یوز به کشته نشو یار
 کو به دیگان نیر وایا سکو به قلب اولشور و ب مال کمالا رینی باقی
 اوقات قلور ایدیلار بولار سیم ایبت لار که حضرت امام لار عا و انهر
 دین یوز منک لک کبر که کلیک کاشغ زمین یافنج قلب مسلما قافا
 ایچش لار ایددی یار کنده کلور ایچش لار دیب آنکلاب راکش خلق
 هت لار اتغاق قلیشب امام لار نیک آلدیلار یغ بار سیم ایمان
 کلور و سیم بولالی دیب یوز بیلار اوترا یولدا امام لار
 ملاقات بولدی لار سیز لار سیم خلق دیب سور و بیلار خلق
 ایدیلار کم سیز تئار ز من خلق دور میزیز اولاد رسول
 عه ارضو لوق ایدوک ایمان ایبت مسلمان بولغالی کلدوک
 دیدیلار حضرت امام لار ایمان عرض قلدی بیلار ایبت
 مسلمان بولدی بیلار حضرت امام لار سیم مرجنه پاپرینه بولوب
 دعا قلدی لار مسلمانلار امین دیدیلار آندین تئار زمین
 که کلدیلار کورسه لاریا کور لوب اوی قلب اولشور و
 دور بو خلق پیش کش توتیلار حضرت امام لار نیک تحت
 لار

ایدیلار کیم یولار کاشق خلقی ترور ایمان ایست مسلمان بولغالی
 کلکان ترور دیب ایدیلار حضرت امام لار ایدیلار کی یوسف قاد
 خا غازی بولاردین سورانکار اوز میل بیله ایمان ایستور مویان
 ردی لری است بیله مودیدیلار حضرت یوسف قادرخان غازی سور
 دیلار ای خالایق لار نجو کسیر لار کاشق خلقی ایدیلار کیم سیر لار آرزو
 لوق ایدوک مسلمان بولغالی دیدیلار حضرت امام لار یوسف لاری
 ایست ایمان عرض قلدیلار بارجم خلق ایما ایست مسلمان بولار
 حضرت امام لار دعا قلدیلار سجده خلق آمین دیدیلار تمام خلق
 اوز وجود لار دین خبر تافیب کمالیفة یقین لار حضرت امام لار
 مبارک بایق قلدیلار آندن سیم اولوغ کجیک کاشق شهر یکا
 کرب اوز میل جم عیش مشیت قلور ایدیلار کاشق خلقی تفر
 امام لار غنچه کون خدمت کار یق قلدیلار آندن حضرت
 امام لار حضرت یوسف قادرخان غازی کاشق شهر یکا یاد
 قلدیلار و ایدیلار ای یوسف قادرخان غازی پیر لار هر هر و اشیر
 بت شهادت ایچ کما پیر یکا جبر سیم توره قالماسون
 شمع قز اینمیز فاینا سب پیر لار یکا جی میز و ادعا و تکیه
 قلما

حضرت امام لاری کوروب قاشخ اون برله قشقر دیلار کرم
 ادا کاشقر غلغی اول یار شاه چلا قائل کشار صاحب قران کلار یار
 اکر سیرلار حقیب ایمانه کتور مسانکار تهکیزلار بیکبار جان
 برکونکوزلار دور مندرین قالماسون شو مجله خبر بر دیم دیب
 حضرت امام لاری طرفیک روان بولدیلار یقین یاتیب اور لاری
 آحدین پرکاتاسلاب فیاده بولوب یوسوروب بریت حضرت
 امام لاری یوزنیک تراضع ادب اکر ام بیلر سلام قلدیلار
 حضرت امام لاری علیک الیب سو دیلار کرم ای یوسف قادر شاه فازه
 نه جالیکیز بار دیب حضرت یوسف قادر شاه غازی ابدیلار کرم
 الحمد لله ای یار دیشلار سیم برنجوک بولام حضرتلار بیکبار
 جمال لاری یغیصرق بولدوم دیب تور دیلار آنرینک شوق
 خلقی اولوغ کجیکه جمع بولوب اوق ساعدا لاری سنی یوزنوم
 انیب بویار قین کت لاری الیب کجیب حضرت امام لاری بیک
 الدیلار بیکلیب تور دیلار یوزنیک تراضع حال لاری بیلر سلام
 قلب تور دیلار حضرت امام لاری سو دیلار کرم بولار کاشقر سیم
 مودیب علیک آلهام دیلار حضرت یوسف قادر شاه غازی

پیدایا کتور و بایدا کریم الحمد لله سیز لاریک جمال لاریف مشرق
 بولدوم دین تو اضع برله تور دیلار و بولار شهرنیکینه تطیفیکه
 توشور دیلار اولکون کچ بولدی ناکلاسینه وقت جاشتم بولور
 یردی پنه کرد و پیدایا کریم دارا سیدین توغ علم لاریک کور کایم
 بش پرکار لیق علم ظاهر بولدی ناکلاسینه قرق مینا سرش ته و عالم
 مشهور بولدی که اول پادشاهما و قاتل الکفار صاحب قران
 یعنی حضرت امام ناصر الدین حضرت امام حسین الدین حضرت
 امام ظفر الدین حضرت امام خوام الدین دورلار توغوجا
 عراقی ارمین قراختنا لاریک و کیش چایل و شمشیر یانی مصر
 لاریک چایل قلب جان باریکت لاریک دیاغرق فولاد لاریک تاج
 قستور و بکلور ایر دیلار حضرت امام لاریک اولن قول لاریک
 قرق مینا آق دست عالیم سورة طاهرا او قوب و سول قول لاریک
 قرق مینا آق دست عالیم لاریک سورة انانجی او قوب دمیده
 قلب کلور ایر دیلار وینه پادشاه زاده لاریک قرق مینا لشکر
 میل حضرت امام لاریک آرق لاریک سحابت لاریک کوز و بایر
 و شوکتی تیرا شب کلور ایر دیلار حضرت یوسفی قاد و شاعازی
 حضرت

۱۱۵
 پنه کرد فیدا بولدی کرد ارا سیدین توغ علم لار بیلکوردی لا
 کوردیلا کرم اون پنه پیکار لیتی علم ظاهر بولدی کشته او توغ
 آله هیکل کشته کشته کرد ارا لاری سلطان شیخ جلال الدین بغداد
 سلطان خیال الدین بغدادی سلطان علی والدین بغدادی سلطان
 شمس الدین بغدادی سلطان سعید بغدادی سلطان نجیب بغدادی
 سلطان جغتو بغدادی سلطان طاهر بغدادی سلطان خواجیه ناصر
 بغدادی پنه کوردیلا ارا لاریغ فیکلار السیب بهادر یکینه
 لار شجاعه لار کوردیلا کوردیلا ارا لاریغ فیکلار السیب بهادر یکینه
 کوردیلا ارا لاریغ فیکلار السیب بهادر یکینه کوردیلا ارا لاریغ
 اوتوز ایکی قسم پیکار چیلکینه قلیب کوردیلا ارا لاریغ فیکلار
 لار کوردیلا ارا لاریغ فیکلار السیب بهادر یکینه کوردیلا ارا لاریغ
 حضرت یوسف قادر خان غازی فیاده بولوب کوردیلا ارا لاریغ
 کوردیلا کرم حضرت شیخ جلال الدین بغدادی ایگادب
 تواضع اکرام برله سلام قلدیلا ارا لاریغ فیکلار السیب بهادر
 بغدادی علیک السیب کوردیلا کرم حاجت سلامت بار موبین
 نه جالینکیز بار دیب حضرت یوسف قادر خان غازی تعظیم

ابوزرا یکی سپاهیکه در او سوار قلب پیش از غفایان
 کلبه گاه میمنت کاری میویشیار بلوب بیت کلدیلار حضرت
 یوسف قادر خان غازی بولار کور و پیش باز بار بیکو
 رو شوب و پته لار دین چار دوق سوار شتی لار بولار
 شهنشنگ بیه بر طرفیکه تو شور دیلار اولکون کج بولدی تانک
 اء وقت جاشت کاه بولوب ایر دیلار بیه کرد پید بولدی کمر
 سیدین اون ایکه فرکار لقب علم ظاهر بولدی نشانه اون ایکی
 منک کتخ ایردی کت کمر دارلاری سلطان مظفر خازمی سلطان
 قاسم خازمی خواب جعفر خازمی خواب مسلم خازمی خواب
 کوبک خازمی بیت کلدیلار اسب های عراق لار منیب یاد
 شاهانه صلاح لار کب و شجاعت لیک و بهادور لوق کور کاتب
 بیت کلدیلار حضرت یوسف قادر خان غازی بولار کور و
 پیش باز بار بیکو اولار بیکو و شتیلار و پته لار دین بار
 دوق سوار شتیلار اولار شهنشنگ بیه بر طرفیکه تو شور
 دیلار اولکون کج بولدی تانک اء وقت جاشت کاه بولوب
 ایردی

۱۱۵
 سرداری حضرت سلطان منصور اوش خواجه سعید اوش
 و خواجه عزیز اوش بیت کلدیار سیم لاری پادشاهان لاری
 صلاح کیم اسب رای عراقیدار منیب و ششمین لاری حجابیل
 قلب شجاعت لاری کور کوزوب بیت کلدیار حضرت یوسف
 قادر خان غازی باریب کور و ششمار حضرت امام
 لاری نیک سلام فیاهلارین یقکوز دیلار حضرت یوسف قادر
 خان غازی تعظیم بحاکم تور و بتور دیلار بولک کیشهر
 بیک بر طرفیکا تو تور دیلار اولکون کچ بولدی تانکلا حسن
 وقت حاجت بولوب ایردی اینه کردید بولدی کور کوز دل
 کرد امانسیدین توقوز نیر کارلی علم ظاهر بولدی نشانه
 توقوز مینک سمنه ایردی لشکر سرداری لاری سلطان سنجری
 کاسان سلطان اسماعیل کاسان سلطان سعید کاسان خواجه
 حسین کاسان خواجه سلیمان کاسان بیت کلدیار سیم لاری
 پادشاه صلاحیلار کیم اسب رای عراقیدار منیب و توغ علم
 لاری کور تازیب و ششمین خیم ملتق اوق بارلار کونار سیم

لار
 و حایل قلب و قیصریل خفا انار کب دور لار و تاج مرصع لار
 باشیغ کب دور لار و حوا نمز لیک و شجاعت لیک کور
 سکوز و بشتهما کاشق زمین و فاتح قلخودیک هیبت برله
 یتب کلدیلار حضرت یوسف قادر خان غازی بیک کور و
 یتب کلدیلار حضرت یوسف قادر خان غازی بیک کور و
 زاده حضرت امام لار قاید و در لار شاقاسیم اولن ای دیلار کم
 یابدر بوزر و کول حضرت امام لار اندیک حاکم کلب تو
 غتیلار و منی جفاغان ایبار دیلار سن ایلکری بار بیکو
 سف قادر خان غازیغ خبر قلخلیل بنیر یار دور مینر دیدیلار
 ویدی حضرت یوسف قادر خان غازی خوشوقت بولوب شاه
 قابسم اولن اوزن ککری برله اوزلاری نیک منزیل لاریکا تو
 شور دیلار شاد یانه جالدور دیلار حضرت یوسف قادر
 خان غازی حضرت امام لار نیک آلدیلار یغ بار سام دیب ایکی
 لار دینه اندیکان طر فیدین کرد پیدا بولدی کرد کوز و لدی ارا
 سیدین توغ علی لاریک کوردی کوردیلار کم تورن آق بئر کار
 لک علم ظاهر بولدی نشانه تورن مینک کون ایردی لک کونیک
 سرفا

دیدار حضرت امام لاریک مهر محبت لاری جوش ایدر و
 ایدیلارکم ای مسلمانلار اگر انداغ بولسه تهنیکلار اچین
 دینکیز لاریلار دعا قبالی دیب حضرت امام لاریلار
 اچب یوزلارینی قبله غه قلب مبارک کوزلارینی کومکا
 تکیب دعا قبالیلار دعا لاری احابت بولدی مسلمانیلار
 اوستون باقتیلار غرض کوردیلار آلین قیبت
 مایینی کوردیلار تهنه لاری اولیای زیر دست بولدیلار
 القه حضرت امام لاری یوسف قادر خان غازی نامه
 ایباریب منتظر تور و بایر دیلار حضرت امام لار کور
 لاریکین لاریب ناکه اندیجان تا غیدین کردید بولدی
 کردار اسدن توغ علم لاری بیلکوردی کوردیلارکم
 براق بیکار لقی علم ظاهر بولدی نمانه میگردی ایدی
 برتیسوار یایت بکلدیلار حضرت یوسف قادر خان غازی
 کوردیلارکم حضرت سلطان قاسم دورا پیش بار ایدی
 غه باردیلار استب های باد های عراق لار مینب ستمند

چنانچه یونزینک گشت ایردی حضرت امام لاریدیلار
 اشکر بسیار کتب دوز و زمیل بیلک کما فیهم بار و
 سیاست بیلک کما فیهم بار و دوز اشکر تمام بانشو
 اسلام آجات بیزینک میرا شیند و دوز نوکر لاریکینز
 برله بار و دوز خدا تعالی نیک عنایتی بول جدیمیز
 حضرت محمد رسول الله نیک حد و لاری بول اسلام
 آجات میزدیب یار لغ قلدیلار ک خلق
 موداع یار لغ فی است جمع بولوب کتب حضرت
 امام لاری نیک آیا غلاریه یقلب یغلا شیب ایدیلار
 ای بوز روکار لاریکینز اگر منک جانیمنز بول
 حضرت لاریکا خدا بولسون بیز لاری حضرت لاری نیک
 التون توغ لاری نیک ارک شیب کتب ایدوک بیز لاری نیک
 آرزومیز اولدور که حضرت تارای نیک آلدیلار ایدیلار
 برور میز برکینز یا نیا شینز قیامت کون حضرت اکرم
 صلی الله علیه وسلم نیک آلدیلار ایدیلار شرمند بولمی شیمیز
 دیو یار

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 ستم خانی به خرم شمشیر جنگ مسلمان بولغوسید و در سب
 نام ایبار دیلار ایچمه انداغ روایت قلیب دور لاسم
 حضرت امام لار اوج آریلق اورده حقیق کتب ایر دیلار
 نامه اداوز لیدر تو توب بر دیلار حضرت امام لار نامه
 سورد بایر دیلار ای بار دیلار سیز که کاشغر زمین دین تا
 کلب دور سیز لار از برای فتح کفار و چون بار دومین
 سیز دین کفار بولور و سکار اسلام اجمالی دیدیلار او سیز
 یانمای حضرت روضه مبارک زیارت قلدیلار صد و پنجا
 نت تیلابیشارت تا قیلار سیم کاشغر زمین به فتح قیلار
 لار اوز لاری هم شریقی شهادت ایجا دور لار شهاب احوال
 سورد خوشحال خرم بولوب بطرفی کاشغر غروان
 بولدیلار و ایل بیت لاری و سلطت لاری و یار دشارلق
 لاری سیز ایبار دیلار تیز تون آرقه میر دین مگسونلار
 یارلق قلدیلار حضرت امام لار خدیو نذا الذبحان
 تا غیفه کلب کلب توشتیلار لکره سر حینا بار دیلار
 اون سیز دین بر نخود الیب تار شب با قیلار بر حارک حقیق دور

اول نامه بنام خدا بنقش نگارند و در سر آمد و در بول
 قادیر خان غازی حضرت امام ناصر الدین با شلیخ نور
 امام لاریکد رخت لاری بول ما و در التهر بدین فرق منکد شکر
 بولکلب دور من کاشقر زمین فتح قلغالی اگر ایمان ایشاکنز
 عبر لاری اول خدا بتعالی رضا ایاجی جمع لاری اولیا لاری رضا اگر ایمان
 ایتماسانکنز بضر بشمشیر مسلمای قلیغور دور نامه تمام سلام
 دیب نامه کیر کوز دیلار کاشقر خلقی نامه بکوز و بغمکین بول
 دی اگر ایمان کلتور و اسکان شهره بفراب قلغور سید و دیب فکر
 اندیش قلو ایردی آخر الامر مهلج لاری آنکا قرار یافتیکه
 ایمان کلتور و ریز اگر نصلی اولار بولکلب ایاجی ببقاردی
 حضرت یوسف قادیر خان غازی غم معلوم بولدیکه کاشقر خلقی
 ایمان کلتور کوسید و بخلق بولجک قلیب بولماس دیب جعفر
 امام لاریغ نامه ایبار دیلار ای پادشاه بزرگوار لایم من
 کاشقر زمین کاکلیم کاشقر خلقی غم نامه کیر کوز دوم ایمان
 کلتور و نکلا دیب کاشقر خلقی اگر نصلی اولادی بولایم ایمان کلتور
 رور میزدیب دور جک قلما قف متظیل بولوب تور دوم اگر
 مبارک قدم لاری شبود یا غم کلسه لاری کاشقر

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 رو به واقع اطراف لاریون بیان قلبیست اولی و رو به ایدیل
 ایدیل حضرت یوسف قادیر خان غازی قویوب خای کاغ
 تو کوب ایدیلاریم ای پادشاه لاریون کاشقور زمین به تمام
 کفار ایدیلاریم حضرت لاریونیک اولوغ پادشاه لاریونیک وقتل ایدیلار
 فتح تافماسه موندن کین فتح تافماسه دیدیلار اگر رخصت
 بول بر مونجه کین بول بر سام بولور مکن انشاء الله تعالی
 خدا تعالی نیک بنایمی بول فتح قلب حضرت لاریونیک در کاغ
 ملکایم دیب قول باغلاب ادب تواضع برله تور دیدیلار حضرت
 امام ناصر الدین با شلیق اماملار ایدیلار ای امرالار یوسف
 قادیر خان غازی که جمع قلب برینکیز لاریونیک بارون
 اگر عاجیز کلمه میز کا نامه ایبارسون دیب یارغ قلدریلار
 شولند ما قرق مینک که جمع قلب بر دیدیلار حضرت یوسف
 قادیر خان غازی که تارتب بطرفی کاشقور زمین غازیور
 دیدیلار نه کون منزل مراجل لاریونیک قلب کاشقور زمین که کلدیلار
 کاشقور خلقی بول که لاریونیک کور و بجهان و سرگردان بول
 حضرت یوسف قادیر خان غازی نه کون تو کوب یا ایدیلار
 و کاشقور خلقی غ نامه کیر کوز دیدیلار نامه مضمون ابیر و یکیم

ابن حضرت امام جعفر صادق ابن حضرت
 امام محمد باقر ابن حضرت امام زین
 العابدین ابن حضرت امام حسین و حضرت
 امام حسن ابن حضرت علی و فاطمه و حمزه
 حضرت محمد مصطفی صلی الله علیه و سلم و در
 آنجا روایت قلب دور لارکم شهری مداین و
 حضرت نور امام لار جمیع امر لار تحت تحمل سلطنت
 یاد شاه لبق قلب اولتور و ایردیلار و حضرت
 امام لار نیک زمانه لار یدیه اسلام ایردیلار و کافر
 لار فراکنده بولوب هر طر فک عجیب بیابانلار
 و باغلاردا یوشونوب یوز و رایردی کونخلاردا
 برسون حضرت امام لار همه امر لار برله
 شاد خندان بولوب اولتور و وفادء

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 وین روی اطمینان کتور و در لارسم حضرت استغفار
 پادشاهیم حضرت حسین نجف خا پادشاهیم شهادت تاریخ ازین
 حسین حضرت یوسف قادیر خان غازی پادشاهیم مداین غه
 بار خان ایر و یار اولار غه خیریت لارسم انا لاری علمار
 باشلغین تمام لشکر اسلام بیک شهادت تا فغان
 لاری بتمام بولغان واقعات لارسم لایک باش
 لاری غه نوشکان نشو پیش لیک لار حضرت یوسف قادیر
 خان غازی پادشاهیم لار اول زمان حضرت یوسف قادیر
 خان غازی حضرت امام لار بیک قاش لار بیک و یار
 لار انداغ روایت قلیب لارسم اعنی حضرت پادشاهیم انکیر
 قران قاتل الکفار نام مشهور حضرت امام ظهیر الدین و
 حضرت امام ناصر الدین و امام حضرت معین الدین
 و حضرت امام قوام الدین ابن حضرت امام افصح
 ابن حضرت امام قاسم ابن حضرت امام حسن عسکری
 ابن حضرت امام محمد تقی ابن حضرت امام تقی ابن
 حضرت امام موسی رضا ابن حضرت امام موسی کاظم

کتے قابلیب اول کو حضرت پادشاه با شلغین ہمہ علم امر احکم کا ہر شرف
 لار جمع بولوس انداغ نالہ زار قلیش بغلا دیلار کم پایا دشاہ عالم خضر تدار
 نیک حقیقا ریداجا نیمیز فدا بولوس حیف تدار دین کین قالقونجہ اول کا نیمیز ہر
 قدور دیب آہ دردناک تار تیب جنگ کیر دیلار مجتد کا فرلاک دوزخ
 ایبار دیلار آخر کا فرلا رجوم کلتوروب مسلماناں ہر برہیدر قلدیلار
 ونولار یک شہادت تا فغانلار نی کوروب حضرت پادشاه ہم طاق بولوس
 زہرہ جگر بند تار تیب اللہ اکبر دیب اولار نی کا فرلا ر غیاں دیب قلیب
 اور دیلار سرگرم منی سبیل سون پلہ اندور من حسن بغرا خان کا ابن حضرت
 سلطانستوق بغرا خان غازی دیب کا فرلا دین خوشی چون اقبال حضرت پادشاه
 نیک مبارک بدیلار یکا مجتدیرا اوق تکد کا قان سیراب قلدیلار اولانکے تار
 دیکان نابکار یکب حضرت پادشاه ہم یک مبارک با شلار نی تن لار دین
 جدا قلدی **قالا الیک ترا جعون حضرت حسن بغرا خان**
 پادشاه ہم شہادت تا فغاندین کین کا فرلا ر تمام مسلماناں شہید
 قلدی کوتیا قیامت قیوم بولدی جھا قراکد خولوق بولوس آسمان زمین لوزک
 یکدیلار میر و کوک فرشتہ لار قاناکہ کلدی ہر ہر حسن بغرا خان کا پادشاه
 ابن لاری حضرت اسد بن بغرا خان غازی پادشاه ہم قوجا غلا ہر ہر وہ
 با تقا دیب دور لار وینہ سوز بوسیم کا شقرہ تمام کا فرلا ر با سبتی مسلماناں
 فاکندہ بولوس ہر طرف کہ تو شوب و شیم دشت جولو حول بیایا تو شوب سرتار
 کا فرلا ر اہل بیت کا اولاد یغہ آطاسالدی ہر ہر ترکمن خانیم مجتد فیلا ر میلہ قلدی
 فرغیہ حقیمار کا فرلا ر تیب کلدی قول قویار محمدہ منا حاق قلیب خدا یا خدا ودا
 خدا بر کیل دیب فنا تیلادیلار دوشولدا مان پیر پیلدی سرگرب غایب بولدیلار
اولک لوفات **دیب** **وینہ**

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 آخر کار مسلمانان را در خراب قلای حضرت پادشاهیم بطلاقت بولوب
 جنگگاه و کلدیلار میدان کرب انداغ جولا نلار قلایار کرم مینه
 مینه کرمینه مینه کرمینه اوروس دمار بچقار دیلار وینه انداغ ایستار کرم
 نیرکته حضرت حسن بغراخان غازی پادشاهیم نیک بولما نلار بغ انکار
 اعتراض قلک شک بسمان خطالغ غالب رسوای جمیع بولوب با ایستار
 سزار دیب دورلار **دینه انداغ** کلتور و بدورلار کرم عشورای نیک تورت
 بهمار شنبه سوز ابروی حضرت استن بغراخان غازی پادشاه بشا مینک
 بر کافلار اولستونیکه کلدیلار مینک رشید دیک نایکا آون مینک کافر لیت
 کلدی ایکی لشکر در فتاد بولدی این هم جنگ قلدیلار آخر تولا غلبه قلب حضرت
 استن بغراخان پادشاهیم رشید لیک در بر یکا نیکوز دیلار موه کور
 حضرت حسن بغراخان غازی پادشاهیم و امر علمالار یغیب بطلا
 قت بولوب جمع لاولشکر لاری بر جنگ که کردیلار جنگ قلدیلار دریاس خوه
 اقیلار بوطر فدی بوب مریم خانم جنگ که کردیلار نخت کافلار و حتم کالیا
 رب اولار هم شهید بولدیلار اول کون کسج بولدی آرام کالاریغیا نیش بولوب کور
 غلابلارینی تن لاریدن یاک قلب طعام تناول قلدیلار بعد ختم قرآن قلب
 ثواب شهیدای صالحین لارغی بخش قلدیلار وینه اره سیک نهار بامداد
 دین فارغ بولوب میدان کلب صف لارینی راست قلدیلار کافلار هم صف
 راست قلب تودی بر یکا در فتاد بولوب جنگ که کردیلار این هم جنگ لار
 قلب کافلار قیر دیلار اولتور کانیج تولا بولوب کلدیلار و حتم قلب تغیر
 نمه ایکی دین دسب آرام کالاریغیا نیش اول کون عشورای نیک سکنی
 ایردی وینه اره سیک نهار بامداد دین پاشا لشکر کاف کلدیلار جمع اولتور مینک

کافولار اولتوی کایچه نولا بولوب بکله دور جوره حدین قوشا آلدی مسلمانلار تنک
 بولدی لاری بولدن دین بیجیرکا جقیش تنک علاجی یوقا شول بر دایم قرار نولدی
 لاری کیم کوندور غم قله کوتا فمادیلار مسلمانلار آجلق غم و سوشاق
 غم تنک بولدی لار حقیق بجان و تعالی غم مستغیب توتبه قلدیلار خدا یز تعالی تنک
 عنایتی بوله اگکی کئی پید بولدی لار یکل صورت و پاییزه سیرت برله لاری تنک قول
 لاری التوبه آفتابه پید بولاری تنک قول لاری کیمش جلالا بجه توتوب بر دیلار
 حضرت پادشاهم بونجه سودیب سورا دیلار اولایا دیلار بوسو آب زمزم
 سویا تورو دیب قول لاری یغیه بر دیلار یواکی کئی تنک بر لاری فرشته بیله بر
 لاری حضرت علی ال ام و دب دور لار **انداز روایت** قلبی راکم حضرت
 سلطان حسن بغراخان پادشاهم اول سودا طهارت قلب قوفوب کنگیزم
 یرکا کلیب اگکی رکعت نماز شکر و طوا و تا دیلار ناله و زار قلبی مسلمانلار
 حقیق زار زار جوله بودو بهار یغلا دیلار کون لازیدن نامغا پاشلار
 دین نایش اولستو نیدن سیزیب سوید بولدی لار اندین خدا یز تعالی غم
 اینیلار باقله طهارت قلخان یر لاری دیم تاشیدن سیزیب سوید بول
 لوب دور مبارک عصا لارین ساجب قیوب ایر دیلار آلا یدیب کل لار
 سیزه بولوب دور بودشتا سو جقماتی حقیق سبجان و تعالی تنک عنایتی دور
 دیب پیز تنک هم واکام مین شومیر دور دیب بو پرکا دشت کول اط قوریکار
 بو مسلمانلار غم بوشو اچکیز لاری دیب عنایت قلدیلار جمعی لاولشکر
 اچیب کیراب بولدی لار جمع مسلمانلار حضرت حسن بغراخان پادشاهم
 تنک بوکرامات لارین کوروب تنکی باشیدن ایما نازه قلب بیفت قلدیلار
 اعتقاد اخلالاری حد جندان زیاده بولدی لار دشت کول یگار داغچند کون قانع بیک
 قلدیلار آخر

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 او را لارینی کافزار غه انداغ او را دیار کیم کوتا قیامت چویم بولدیلار
 کافزار دین بیش منک کافزار جهنم که ایبار دیار اول کوه بزرگ اولتور
 سلازلار اول کهور ایر دیار اوینی اولتور سلازلار بوزلاب کلدیلار کافزار
 کافزار نیک توالقی دین مسلمانلار بسیار تشویتی یی مسلمانلار غه
 انداغ زوق شوق پیدا بولدیلار کیم هر برلاری کونک رستم زما و سام
 نریجان بولوب اولتور لاری نیک بول قروقلاری بیلمک چک قلب بول
 رورایر دیار کافزار طرف دین طبل باز کشت جالیب آما نیلادی
 مسلمانلار هم یانیب توشیلا راندین ابولطف تبریزی عبدالدین
 عبدالحق تبریزی بولار شهادت تافیلار اول کوه اوچ کوه شهاب
 دت تافیلار اول باغ دین تبریز اط قویدیلار اول کوه حکاه دین یا
 آرام کالاریغ توشوب شهیدلار دق قلدیلار و زخم دارلار غه مرهم
 قویدیلار اندین آب طعام یدیلار بعد از ختم قرآن قلب بولوب
 شهیدلار نیک روح پاکلاریغ بخشیش قلدیلار اول کوه داغداغ
 اولتور دیار تمام پادشاهلار امرالار علما لار جمع بولوب نماز بامبار
 می او قیدیلار نماز دین یانیب صف راست قلدیلار کافزار هم صف
 راست قلدیلار کافزار طرف دین حکا لو خانلار ما بین دیگنا کاهید
 کلیم نوردی لیک اسلام طرف دین حضرت آسن نغراخان پادشاه
 میدانه کلیم جالوه لار قلب نوردیلار بیت او قوب جنگ کیم دیار
 انداغ سنی جنگ قلدیلار کیم کافزار نیک باشه ساری نیک نیک یاقادریا

حضرت پادشاه نثار قلندیلار حضرت پادشاه مسلمانان و قسمی قلب
 بر دیلار آندیکه کین آب آتش قلب کا شکر خلق و اولوغ او شاق به
 آتش نارتیلار بعد از ختم قران قلب نواهی ارواح شهدا لاری بخشنید
 قلندیلار جو که حضرت حسن بغراخان غازی نیک تخت که اولتورغا
 لاری تمام یراق صاحب لاری مشهور بولدی لار لشکر لاری سوزن
 سونگا تولا بولدی سلطنت لاری دمدم اولغا دیلار اولوقت
 یار لغ قلندیلار کم لشکر جمع بولسون کافر لاری آما بر سولوک ایمان
 دین اوج کوندا کز جمع بولدی تمام لشکر الیب نیکجه موضعی
 توشیلار کافر لاری آلتونلوق ایاغی اورتیک فرامجه تمام کافر لار
 توشوب یاشیب ایر دیلار بخند کون بیک قیلا تاغ قرغنیچی
 لار وینه بر کون بیک قلب کافر لاری قرار ایر دیلار اول مجلد تاغ
 ایچیدین بخند مینک کافر لار حقیق مسلمانان شهید قیلا باشلادی
 اول مجلد حضرت حسن بغراخان پادشاه مبارک اغیزلار دین
 کوفک پیدا بولدی مت بغرا دیک بورقاراب قایتغ جنگ لار قلب
 قان دریادیک اقیب یورور ایر دیلار قضای آسمان بولغا بخند
 یرداوق نیک درجه شهادت تابیلار **قاله الله وانا الیه راجعون**
 انداغ قایتغ جنگ قلندیلار کم صفت که راست کاسکوسوز کافر لار نیک
 اولوش نیک جدی نهایی قالمادی بتمام امر لار علما آخون لار اسلام
 لشکر حضرت پادشاه نیک شهید بولغا نلار مینی کولر طاقت قیلا لاری
 اوز

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 دیدیلار اوگون سچ بولدیلار مسلمانیلار آلام کالاریغی یانین شهادت
 دفته قلدیلار بعد از طعام دیدیلار ایدین ختم قرآن قلدیلار اینیم شهادت
 لار دین بیان قلدیلار ناله و زاری قلیب یاتیلار تانک یارودی نماز
 شروع قلدیلار نماز دین فارغ بولوب صف راست قلیب حضرت
 حسن بقره اخیار پادشاهیم اوز اوردولار ایدیا حضرت اسن بقرا
 خاں پادشاه قویدیلار حضرت حسن بقره اخیار پادشاهیم جنگ کا
 سرب جالو لار قلیب نام نص لارینی بر سر عیاد بیای قلیب نور دیلار
 کاغذ لار طرفیدین جنگ کاغذ اخیال ما چین دیکان نابکار جنگ کاغذ
 دیکان جنگ کاغذ قلیب خون جیحون اقیب امر کاغذ لار قاجاتی
 آرقه سیدین قو غلاب ناکوسین دریاسیدین او جنگ کاغذ مال امو
 لینی اولجا غنی الب غنی آبرو بولر یانین کاغذ شمریکا کلیب
 نوشی لار شمر خالق جوکد کجیک جریه بر اغلارینی تثالاب ساغدا ق
 لارینی بیونلاریغی اسب حضرت پادشاهیم نیک الدیلاریغی چقیق کاغذ
 نیک آخون علما اکا بر لاری خوشوقت بولوب عین شاد بیلد ایلوم
 افتانلق قانور ایر دیلار **م** کلدی شمر اوز رویت جقق لطف
 دین بر شمر یار طلعتی روشن قلیب عالمیم خوشید اربولدی بجز
 خرم اول کلمی کلمه باغی مراد غنچه امید جلدی بیستی کوتاونهال حضرت
 پادشاهیم کاغذ خالق ایمان دلال قلدیلار نیکم باغیدین
 ایمان کمور دین اسلامه مشرف بولدیلا کاغذ خالق پیل مال جا
 تینی

بیست و یک لشکر به بطل فی کا شتر روان بولد یار بخند کون منزل
 مراحل لاری علی قلب کلب کا شتر شهر پنی قور شاپ توشتی لار
 این به کاف لار لشکر به به جنگ بدل قلدی مسلمان لار کاف لار قریب
 خون به چو آفتاب مسلمان لار طغی تا بتی لار کا شتر خلق کا فولا یک
 دین غم کریب ایکان کاف لار او ز دین غم کیر کوزوب ایط ایط ک
 نیک تو نکوز نیک کوشتی به ید و روب هر ایشنی بهاج بهلب مطلق
 کاف ر موبوب ایکان لار حضرت حسن بخر اخان غازی پادشاه
 میر کون به جنگ قلو را یر دیلار کاف لار قریب مسلمان لار طغی تا بتی
 شاد خرم پانیب آرام گاه لاریغ تو شارا یر دیلار موکا غم بش آی
 شهر دین تا شکاری کنه جفا لهادی خلق تنگ بولدی کاف لار شهر
 پیچیدین لشکر تار تب جقی صی تو زوب تو ردی بو طرف دین حضرت
 پادشاهم لشکر لاری به صفا راست قلب کد قولغ حضرت اسن
 بخر اخان تو ردی لار شول قولغ حسن بخر اخان تو ردی لار کاف لار
 طرف دین جو غم رشید میدانغ کردی مسلمان لار طرف دین حضرت
 اسن بخر اخان پادشاه میدانغ کریب حالوب قلب نام نص لاری عیان
 بی قلب جنگ کیر دیلار انداغ قاتغ جنگ قلدی لار صفا قلب رشت
 کما سن اول کون کچ بولدی آرام گاه لاریغ یا ندیلار ارته به صفا رشت
 قلدی لار حضرت حسن بخر اخان غازی پادشاه او لاری عیان بی قلب
 میدانغ کیر دیلار کاف طرف دین نکلی رشید میدانغ کردی انداغ قاتغ
 بیکر قلدی لار کاف لار قریب زیر زبر قلدی لار اسما دشت لاری احسن او دن
 دیدیلار

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 پیشگاه تو شوب عرض قلدیلا رسم بالبر زو کوار عالم جدیم حضرت
 سلطان شوق بغراخان غازی بیک قلیج لارینی جافسانم شولار بیک
 یوکان میرلاریده و یوکان یول لارید یورسام حضرت لاری بیک شفقت
 لاریدین امیدوار دورین دیب یغلا دیلار اندین حضرت امام قول
 کوتلاریب دعا غم غول بولوب مبارک باشلارینی یلانک قلب
 کوزلارینی کوکاکلیک دعا قلدیلار پادشاه و امرا لار جمیع مسلمانلار
 امین امین دیب یغلا شیدلار اول خدا غم ایکنی جدیم حضرت محمد رسول الله
 غم و حضرت امام حسن و ایمام حسین غم تافشور دوم دیب دعا
 تمام قلدیلار اندین رخصت بزدیلار اندین جعق فوج فوج لشکر
 برله شهره شهر قیلدیلور بوروب اتالاری بیک قلیج لارینی جافیب یوکان
 یول لارید یورسوب توشکان میرلاریکا تو شوب کفاره فتح قلب دیبا
 محمودین تادریایی قلزوم غم بولار بیک شمشیر لاری بیک شمشیر
 دین دین اسلام متور بولدیلار شرع محمد کت آدین اسلام ملکی
 احمد برقرار بولدیلار تابودت غم خندیل لارا و تکی امدی کا شقر من
 غمینالی دیب معالجت قلبشپ توروب آپردیلار کا شقر کا خیرین
 لیک ایشی دیب خبر کلدی در حال لشکر جمع بولسود دیب منادی قلدور
 لشکر جمع بولدی لار حضرت حسن بغراخان غازی ایدیلار کم یا فرزند
 سیزمداین غم بار بیک حضرت امام لاری غم رضی قلبیک دیب رخصت بزدیلار
 حضرت یوسف قادیرخان غازی مداین یوردیلار حضرت حسن بغراخان غازی پا
 در شاه

ایردیلا رترکستان نیک اولوغ کجیک جمع خالق اوز نجه ایلا
 قلب حضرت بادشا نیک درگاه لاریغه کلب یقیدیلار اندین
 حضرت سلطان خواجه احمدی یاسوی بادشا نجه لاریغه
 کلب حلوانی قلدریلار آب آتش قلب بردیلار ختمه قرآن قلب
 ثوابه اراج شهید لاریغه باختم قلدریلار حضرت بادشا
 شول یازی وقیته توروب تاشکند و ترکستاننی بیتنام منسخ
 قلب سیرین کی یلی پند حضرت سلطان خواجه احمدی یاسوی نیک
 خیمه لاریبی بویه مریم خاییم بهد الیب تمام لشکر بره اطلاندی
 لار شهید شهر خلق ایمانه دلالت قلب مسلم لاریغه راز است
 غم کیر کوزوب مداین غم کلدیلار حضرت امام ناصر الدین و
 امام قوام الدین و امام معین الدین و امام سعد الدین بو
 امام لار قاشلاریغه کریب نجف های هدیه لاریک ایردیلا
 حضرت امام لار نیک الدیلار دین بربر او کاز دیلا و حضرت
 امام لاریک کوروش تیلار بولغان واقعه لاریغه بربر بیان
 قلدریلار زار زار جون ابرو نوهار بغیلاشتی لار آندین
 کنکه آب آتش ید بوی قلب بردیلار بعد قرآن قلب ثوابی
 اراج شهید لاریغه بخشیش قلب بخند کون حضرت امام
 کیریشلار یدیا مطوین بولدیلا برکون حضرت حسن رضا خان زکی شاه
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 قلدر یلار خوجه عبد الله ترکستانه خواجه ابو بکر ی تاشکندی
 کمریب یخه یروه زمین بوسه قلب تعظیم اکرام برله تور دیلار
 حضرت یادش یار ماکنک اجهانک سلامت کلدینکیز موبلا بار
 قنکیز سلامتور ریاضت و مشقت لار تار تیب کلکان سیز دیب
 القاتلار قلب سوال قلدر یلار اولار تعظیم اکرام لار قلب
 ایدیلار کسم ای پادشاه عالم ترکستان و لایستی کفار بولد بعضی لار
 دین شفاعت تیلاب کلدو ک دیب عرض قلدر یلار اولار شول
 حضرت یادش منادی در منا قلدر و دیلار کسم لشکر جمع بولسون
 دیب یخه بقیاس لشکر جمع بولد یلار کاشغر شهر یکاچسین
 فیض الله خواجه خواجه بیغم خواجه ابو القاسم کاشغری
 سردار قلب سیز لار اول خدایه ایکنی حضرت محی مصطفی
 صلی الله علیه وسلم نه او جو منجی حضرت سلطان استوق
 بغراخان غازیغنا فستوردوم دیب اولو لشکر برله بطرفی
 ترکستان روان بولد یلار اما بولمک نوبت دلاور لار شردل
 لار جمع قلدر یلار کسم بر برلاری دو شمنلار نیک بیخ بنیاد
 قور و تماقده و کویدور ما کما حمل کذار و چونک میدانیدلار
 اثبات ایدیلار بورنک برله کوه البرز دکل فایدار ایدیلار جنانجه
 بوصف لیک لشکر و مباریز برله بار دیلار ایرس ترکستانه یثیب

ثوابی ارواح شهدا را رغبت بخش قلدیلار **اما راوی** انداغ کلتور و
 دورا کریم تارینج قورت یوزک ۹ توغوز ایردی عشورای نیک ادنی
 ایردی حضرت علی ارسلان خان غازی پادشاه شریعتی شهادت ایچین
 حضرت حسن بغراخان غازی ملک حضرت پادشاه علی ارسلان خان نیک
 روضه لارینی زیارت قلبی بسیار حق نیاز الیکلب قزاقلارینی قاینایت
 و جراحلارینی یاندور و بمراد استعانت نیلاب دعا کلبه نیلاب
 ایردی یار و یدر وی انداغ کلتور و دورا کریم برکت نیک میرها
 حتی بول حضرت پادشاه نیک مبارک روضه لارینی زیارت مجاور
 خوش خلق قزاقلارینی قاینایت جراحلارینی یاندور سه لار قیامت
 سکو اول حاجتمند لار حضرت شهدا لار نیک توغ علم لاری نیک سایه
 اورون تاج شفاعت لاریکا مشرق بولغا یارینج شک یو قورتور
راوی انداغ کلتور و دورا کریم حضرت حسن بغراخان غازی
 یوسف قاضی خان غازی بو پادشاه اوله ایکی تخت خلافت دا اولتور
 دورا اولار نیک زمانه لاریدا دستار کیمیا کانه کینه لاری کورسه لار
 و یا خبر بی آل لار باشیغ تمور میخ ققار ایردی لار شونداغ
 معمرور لوق بولدی لار کریم چارک آشلق غبریل غ الهادی لار اما
 راوی لار انداغ کلتور و دورا کریم بو اولوغ پادشاه لار تخت اچلد
 تجملدا اولتور و ایردی یار یوزک ۹ اوج سرداری بیله ترکستان
 مکلدی لار دیم مولانا سعد الدین کاشغریغ خبر بر دیلار و اولار
 حضرت پادشاه لار غبرایتلار حضرت پادشاه لار کیرسوندی بامر
 قلدی

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 بر با عت دین کین بوار فست بولوب جهات بار و غلوق بولدی
 باقار شهیدلار نیک اوستونیکا قوم تو شونیدو کافرلار نیک
 اوستونیدو سیکانور یا غیب اول با عت دین قوم شهیدان
 آط قوبدیلار شهیدلار نیک جقید آب آتش قلب مسلمانلار بولدی
 آتش دین کین ختم قران قلب نواب به ارواح شهیدلار غمغشلا
 دیلار اندین کین شیخ جبار و بکش تعین قلب قران لارینی اوزکا
 زیب خواج فقه ایوب اولوغ شیخ قلب قران کتبی جبار
 کتش قیوب مرفوع القلم قلب سیزلار جبار و بکش کیک قلیکیزلار
 قزان بریب و شمع کلتور و قیوب بر قایم بر بر تعین قلب
 حضرت پادشاه علی ارسلان خان غازی و تحقیقی شهیدلار غمغشا
 تکیر قلیکیزلار دیب بش کنت اوستنکی نیک بوی بی جبار کیکیز
 بر منقال آلتونده الیب حضرت پادشاه نیک جقی لاری و قف
 اوقای قلب زیکو و حق الله ده یک لارینی حضرت پادشاه نیک
 جقی لاری دیر دو ک سیزلار و عا و تکیر قلیکیزلار دیب قیوب
 اولنک لاری بر کاشق کاشق غروان بولدیلا رخت کالاری
 نوشیلار بنیام کاشق خلق زار زار چون ابرو نوهار غیا
 هانم تو تیلار مالک دین فارغ بولوب آب آتش قلب کاشق خلق
 نیک جمع اولوغ کیک بر سیک آب آتش بریب ختم قیلان
 قلب

سر کمال دیار ما تم لاریش تو توب زار زار چون ابرو بهار یغلا دیار
 شکر و آب آتش قلب لشکر کاهر دیار آمدن شکر خسته و آن قلب ثواب
 ارواح شهدا لاریش بخش قلب دیار حضرت پادشاه قاید غ قساق
 بولور ایکین دیب توجہ قلب دیار عالم غیب دین آواز ایشلدن لاکیم شهید
 شهد بولغان یرداد فنه قلنکیز لاریب حضرت پادشاه ینک جسر لاری
 لا ینک قاشلاریغ کمال دیار کوردی لاکیم مبارک باشلاری یقار و
 انداغ کلتور و بدور لاکیم حضرت پادشاه ینک باشلاری تن لاریده جدا
 بولغاندا آواز کلدیم باشمنی غابخور غامه باغلا تو یغلا شهنشیم
 ی ایکاز ستونید تو یغلا دیب توفیق عاقلی الی یکیم مبارک باش
 لاری صلاح سبکگرمی ایکاز اوستید قومیدیلار غر و جقتی مجتهد
 کافران اولتور و سبک غایب بولدی دیب دور لاری دینه انداغ
 کلتور و بدور لاکیم بوشهدا لاریش کجوس قساق بولور ایکین دیب
 جبروت ده تور و بایر دیلار جمیع اهرالار و جمیع لشکر لاری
 لاری پادشاه عالم فناء بولغانیکم شهدا لاری جفیدا دعا قل لاری
 لاریم دیکر شایع که حضرت لاری ینک دعا سه اجابت بولوب
 مشکل ایشمیزا بولغان دیدیلار حضرت حسن بکراخا پادشاه
 لاری ینک قلب کوز لاری کولکاتیک قولاجیب دعا قل دیلار
 مسلمانلار امن دیدیلار منون دعا تمام بولوب ایردیکم بر
 و انک خولوق پیدا بولدی اسمانه یردیر اسماعی قفادک معلوم بولدی
 بر ساع

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 کافر لایق قریب قیامتی در یادگار اقیاب یار باره قلدر مار مال اموا
 ع غارت قلب آریا لار مجوقه رشید نگه رشید بجا لو خاخال ما جین یک
 کافر لار او نیک کافر بره قاجاب کتی آرقه سیدین تو غلاب یار کند نیک
 سکو کپا دیکان کنت و آرقه سیدین بیتا لار اندامه کچه کوزد و جنگ قلب
 راست کلمه حضرت سلطان یک او غلاب لاری حضرت عثمان بغر اخان غازی
 آتش کشیدار بره شهادت تا قباله کافر لار جنگ قیلا قیلا کافر لار حسین شهید
 سکا قاجاب کتی حضرت یار شایم یار نیک کلب تو سوب حضرت بقا امان
 غازی منزل لاری کاتیکوز و سدفه قلب توغ علم با غلاب و قوا و
 قاق قلب شیخ جبار و سکش قیوب بخند کت لار مرفوع القلم قلب آب
 آتش یدبوی قلب بریب اندن ختمه قران دعا تکبیر قلب ثواب بی
 شهید لار بخش قلب بدو یار بی او تکاب سب اندن یار کند شهید
 و کلب تو شیدار خلق ایمان غلاب لالت قلدر ما اولد ما ایمان کلمه
 مسلمان بولوب یل مال لاری بی جانت لاری نثار قلدر حضرت یار
 همه سینی غریب فقر لار غنست قلب بر دیلار بو خلق نیک جقیدار
 دعای خیر قلدر جمع مسلمان آمین دیدیلار بومسلم لاری نیک جق
 داد عالا ریا اجابت بولدیلار بود دعا بیک بر کاتیدین هر کیز خراب بولما
 دیب دور لار حضرت یار دنا یار کند که رئیس خواجہ عبد الصمد
 کافر بی تویدلار اندن جمعی لک بره حضرت شهیدار سکا غازی شهید
 تا فغان

و حضرت اسن بخراخان غازی و حضرت یوسف قادیرخان
 غازی پادشاهان موشلاریدن کتیب وینه موشلاریغ کلب و یلا
 واهمیت ادیب فریاد فغان قلب یغلا راسر دیلار بولار نیک ناله
 سیکا آسمان زمینی لرزه ککلدی مرغان هوا و ماهیان دریا زار
 زار یغلا دیلار ماسمدی فارغ بولوب الکی مینک قوی ایکی یوز شوبه
 اولتور و آب آتش قلب کاشق نیک اولوغ کجیک خلوق یغ
 آب آتش ییوی قلب بر دیلار آب آتش دین کین ختم قرآن قلب نوا
 نه ارواح شهدا لر غم بخش قلدر یار منادی در منا قلدر کیم لشکر
 جمع بولسودیب لشکر جمع بولدی آتیش مینک لشکر برله حضرت یوسف
 قادیرخان غازی پادشاه و حضرت حسن بخراخان غازی پادشاه
 کافر لار نیک قانینی در یاد ک اقیب جگر فارم نیک خون انتقامی
 آلتا سام دیب کافر لار طرفیکا یوز لاندیلار حضرت سید شهیدار سلما
 غازی نیک شهادت تا فغان میر لاریکا بار دیلار مبارک تن لاری کافور
 دکی یائیت در جمع شهدا لر صف در صف یائیت دور لار آه درد ناک تار
 نیت موشلاریدن کیتلارینه موشلاریغ کلب طاق تار طاق بولدی لار
 بر تال مویلاری نشتیری آبدار بولدی لار حضرت حسن بخراخان غازی
 پادشاه بیت اوقوب جکا لو خان اما جین نیک لشکریکا اوز لار سنی اوژ
 دیلار کافر لار نیک قان سلیاب دکل اقیز دیلار بو طرف دین کافر لار
 سیردی نینه بر طرف دین اسن بخراخان یوسف قادیرخان پادشاه لار کیدیلار
 کافر

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 وَ اِنَّا اِلَيْهِ رَاجِعُونَ حضرت پادشاه نیک مبارک باشا اردین
 آواز مکل دیار کیم خوش بپغم ملام ایکن دپ زاد اسم نریو لاری
 ملا علم ایکن ندو کلا ر خوبه بپغم لقب بولدی جهاند شاه شاه
 سدا بول آخر لجد انکا هاء وای بولهای قالماسلار اول کول کویا
 قیامت قیوم بولدی لار جهاند قرا نکل خولوق بولدی آسمان زمین لار
 لرزه کاکلدی مسلمانلار هر طرفه فکرا کنده بولدی لار کافر لار حضرت
 پادشاهیم نیک اهل بیت لاریکا اطاسلادی بولار توختاب جنگ قلعه
 لار بر بخت کافر لارنی جهنم کما ایبار دیلار آخر کافر لار غالب کلب
 بولار ایهیم شهید قادی ایدین کین بخت قزیر لار برله مریم خانم آه
 درد ناک نارایت جنگ کیر دیلار یکمه بش کافر جهنم غایبار
 دیلار کافر لار غلبه قلب کمدی مریم خانیم بر کافر لادیلار بر یاریلدی
 اول ساعت کیر کمریب غایب بولدی لار انزین قیز لار شهادتکا
 ینکوزدی قَالُوا اِنَّا لِلّٰهِ وَ اِنَّا اِلَيْهِ رَاجِعُونَ حضرت پادشاه
 شهیدار سالان خان بیه صاحب جمال صاحب کمال وقوی اجوا
 ایر دیلار عمر یارینیا همیشه زیدی تقوای برله نوتار ایر دیلار و سوز
 محبت برله دایم ایشلاری رکوع کجود و او تائب آه ایلد جکر دین
 درد ایشتماک کرا کیم حضرت شهید بخدا پادشاه نیک شهادت
 تافعالاری نیک خبری کا شرع انکا دی ایر حضرت حسن بخدا

قیام آب اش بر دیار آتش شب اندین ختمه قرآن قلب
 ثواب از ارواح شهیدان بخش قلدیار اندین لک
 گاه غم کلدیار اول کسوم شونداع قانتغ جنگ بولدیکه
 صفه که راست کلمکوسیز کویا قیامت قیوم بولدیکه قانلار
 دریا بولدیکه شوقسی جنگ قلب فرق کون غم کافلارینیک
 اولوشه نیک جیدی جسابه قالمادی مسلمانلاریم بسیار شها
 دت نافتیلار عشور آیمینیک اونه کوا ایدیلار نماز باعداد
 و حبیب غم مسلمانلار جمع بولدیلار صف در صف نماز غم
 تور دیلار سفت ادا قلب فرحیکه تکبیر اییلار نماز غم تور
 لار دایم ایدای رسوخ سجود اور لایب آه ایدلر جنگ دین
 و دد از قضای اسمائیلیر ملک لایزال سبجایم ایدای امام
 نیک کونکل لارید سور انا اعطینا ایدیلار لفظه لاریک
 انا فتحنا مکدی کافلار خبر خبر دار بولوب وقت غنیمت
 بلب صف در صف کریب مسلمانلار شهادتک یکنوزی
 و کفی بالله شهید امجد رسول الله آیت شهور کایتکاندا
 حضرت یا د شاه نیک مبارک باشلاریغ بدترین کافلار
 شمشیر سالدی مبارک باشلار کاش لاریج جدا بولدیکه
 قیام الله
 دنا

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 بنیم سو بو نور شو مجله یکان پیکت هم در دیار بوجادو
 وی نه سوز نه واقعه او تو بدور پو شو نوب بود اولتور و با این
 حضرت پادشاه یکن در ی کوچه افشا لاری دین اشقی مونیکدین
 هیچ کس خبر بولمادی بودله وزیر قریال شکر اسلام اراسدین
 بعقب بکالو خالخال ما جین خبر ایتی بو کافر خوش بولتو
 بودله قریه بسیار آلتون بردی حضرت پادشاه فخریه
 کو آب آتش قلب مسلمانلار آتش تارشیلار اندین ختم کلام
 رباعی قلب ثواب ارواح شهدا لار غم بخش دیار اول کون
 حضرت سلطان سید شهیدار سالان بخران پادشاه توقا میک
 لشکر سید صفی تارتب نور دیار کافر لاریم لشکر برله صفی تار
 نور دی اول کون انداغ قایتغ جنگ قلدی لاریم صفی تار
 کلکوسیز جلدان میک کاف لار دوزخ قه ایبار دیلار سلما
 لار دین هم شربت شهادت ایچیلار کون کج بولدی طبل مرا
 جت جالب آرام کالاریه ملک تو شو آب آتش تناول
 قلیشپ اندین ختم قرآن قلب ثوابی ارواح شهدا لار غم
 بخش قلدی لار بو کجه دغا غم برله او تکر دیلار نماز با ممداد
 بولوب
 از محمد اوقوب مسلمانلار نماز شروع قلدی لار نماز دین خارج

سید شهیدارسلان مخا غازی بادشاغ توقا میک لشکر جمع قلبیاوزند
 سیزده اول خداغ ایکنی حضرت محمد مصطفی صلی الله علیه وسلم ایکنی
 اوجو بی حضرت سلطان ستوق مخا غازی بادشا فدر بنر و گوار
 عالمه تا فشد دوم دیب رخصت بر دیلار حضرت سلطان شهیدارسلان
 غازی بادشا توقا میک لشکر ایکنی فرلار قوغلاب سوفنا سوفنا او
 تنک وادیگا بر دقار تافتی اندام خند میک کافلار بار بار دیک کافلار
 جمع بولوب اندا برنج کون جنک سخت قلب خون جیجون ایز دیلار حضرت
 سید شهیدارسلان بادشاغ تیغ تبر کار بیج نمره کار قلماس ایز دیلار
 کافلار جیدان قالب جک لو خال ماچین ایدیکم بولارغ تیغ تبر
 بیج نمره اوتایدورنه سبب دین اوتایدور قایدغ قلب اولتوروشنی
 انکاب هرکته خبر برسه بوی تنک التون بر ایدیب وعده لار قلدی شول
 شول وقتدا کافرا بجهت اوجبات بر دلی قوی بار ایددی مویکا ایشنی
 من قلمور من دیب جیل لار برله اسلام لشکر کافرا اوزنی الدی نجر کون
 لشکر نیک ایچیدور بوروب حضرت پادشایک بورج خانه لار دیا خدمت قلب
 یوردی مونکدین به حکم نیک خبری یوق ایددی برکو غزا دین یایب شا
 ختم اولتوروب ایز دیلار برنج جک نیک واقعه نی بی قلبیب حضرت
 پادشاغ تیغ قلب سوال قلدیلار پادشا عالم فنا حضرت لار یکا
 تیغ تبر کار قلمایدورنه واقعه ایکن دیدیلار حضرت پادشا خوش
 وقت ایقدا ایدیلار کرم میکا وقت تیغ تبر اوتما مکر نماز با مکر تو غاندا
 بدنم

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 غازی پادشاه قیوب اوزلاری میدانه کرب جلودار قلب تور دیلار
 نام نصب لاری عیسیا قلب مردیلاب ای کافر لاری قنی امیر بول انگ
 میدانه کلب سوالیخه جواب برکیل دیب فرید قلدیلار کافر لار
 ننگ صفیدین جکالو خلخال ما جین نایکارد میدانه کرب ایکولان
 درفتاد بولدیلار اول کون انداغ جنگ بولدیکم قان دریا بولوب
 سیل آب دیک آفتی کافر لار طبل بار کشت جالب یانک مسلمان لاریم
 ارام کاه لاریغ یانیب توشلار بدنلار دین کرد غبار سنی ایشب
 یوب آب آتش یدی لار الدن خیمه قرآن قلب توز طعام قرآن ننگ شو
 پشی ارواح شهادت بخش قلدیلار بوکجه حضرت پادشاه باشلغیان
 جمعی امرالار جمع بولوب مصالحت قلدیلار کم حضرت یوسف قادیر
 نوح غازی پادشاه بوکجه دغداغ بیل او ککاز دیلار پنه نماز یا مدد غفر
 قرآن محمد اوقودیلار نماز ادا قلب ختمه قرآن قلب شواهد شهادت
 لاری بخش قلدیلار بید کافر لار صفی راست قلب تور دیلار بوکجه
 هم حضرت پادشاهیم جنگ کجه کلب نام نصب لاری عیسیا قلب کلدی
 مسلمانلار هم صف لاری راست قلب تور دیلار اول کون هم انداغ
 جنگ قلدیلار که اسمی زمین لرزه کلدی همه مسلمانلار مستغرق
 بولوب کافر لاریغ اوردیلار کافر لاریغ انداغ قوغلا دیلار که کافر لار
 قایب نیکجه صحنی غبار دی حضرت حسن نیکجه غازی پادشاه حضرت

اونه بش میگردن برله شهره ساقی لیق قلیکیزلار دیب تافشور دیلا
 جنان حضرت شیخ جمال الدین بخارای نیکد اولوغ او غلاملار
 سید علای الدین حضرت سلطان حسن بغراجا غداماد ابر دیلار اول
 غدا کافر شهرینی تافشور دیلار اول کون حضرت حسن بغراجا غدا
 جنگ گاه غدا کلب تور دیلار نکه رشید لشکر برله کلب تور دی حضرت حسن
 بغراجان پادشاهیم بو آیت کریمه او قودیلار کم و هو القاهر و قوی
 عباد و جقبی و تعالی بولغایکم کافران مغلوب و مقهور قلنا
 دینه حضرت پادشاهیم بو آیت کریمه او قودیلار توکلت علی الله و لا رعو
 سوا الله دیب کافلار برله انداغ جنگ قلدیلار کم آسمان زمین کزله کلدی
 فرشتلار آفرین او قودیلار کافلار نیکد قاینی سیدلار بدک قینه دیلار کافر
 لایکد آراسیداغ و قوبی اول کون حضرت پادشاه جنگ بش یوز کافر
 جهنم که ایبار دیلار و جهنم میگرد کافرنی زخم او ردیلار مال اموا
 اسباب آلات بنهایت آلدیلار مسلمانلار غدا قست قلب بر دیلار
 مسلمانلار دین یوز کنه شهادت تافتی لار کونج بولدی طبل یارکشت
 جالب یانین بارگاه لاریغ توشتلار شوشی شوی قلدیلار آب
 طعام یب خسته قران قلب نوابی شهیدلار غدا غایت لار دیلار کونج
 دغدغه برله او کاز دیلار تا کد آتی نمار بامداد غدا ازان محمد
 او قودیلار هج خانلار قوفوب بنماز شروع قلدیلار نماز
 دین فارغ بولغونج کافلار صغیر کتب تور کولیلر بو کون هم
 حضرت پادشاه اوز افرولار دیا حضرت یوسف قادیر خان
 غار

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 بدر بزرگوار حضرت لاری نیک آلود کسید و یارینم آقا قانیم شو مسلمان
 لاری نیک حقیقاً از برای خدا نظر قدیم دین دعا الیب جنگا کردید یار حضرت
 سلطان حسن بخارا غازی پادشاهم اید یار سینه اول خداغ ایاچی حضرت
 محمد مصطفی امه او جوئی قدیم حضرت سلطان استوق بخارا غازی تا
 فستور دوم دین رخصت بر دیار میدانه کلب جالوه لاری قلب بویت
 او خوب جنگا کردید یار **نظم** انکو بستی مرتبه لافتی رسید از دولتی متابع
 مصطفی رسید بزرگه بربری اعدا بنذوالفقار جمیع حکیم بود که احمد با
 باهر از دی نقر با خلاصی یافت ندر کشت کار قطبها قلبه کیماسید
 قان دریا بولوب آفتی لاری کوتا قیامت قوم بولوبی کافران را روق
 جمیع قرانکغور لوق بولوبی انحن مال اموال و صلاح یراغ سبک کری
 و یلقی نیوه پنهانیت قول لاریغ نوشتن آندن عزت آبروی بزرگ یار
 کمال لاریغ یا نینب توشن یار **الف** او لک شو مسلمان لاریغ آتشش
 کشته شهادت تا فیب دور بیکر مکن یار بالغ بولوب دور و کافر
 لاریغ ین یوز کافر جهنم کابار بید دور بیکر هم زوق شوق بر
 تا لکنی آتقوز دیار نماز با مداد غ ازان محمد او قود یار مسلمان
 لاریغ جمع بولوب نماز تورد یار کافران ین جمع بولوب صف راست
 قلب توردی بولوب لاریغ نماز دین یا نینب مکمل و صلاح بولوب
 صف راست قلب تورد یار کاشف شهر ین حضرت شیخ جمال
 الدین بغدادی نیک اولوغ او غا نلاری محبین فیض الله خواهم

نارجا بولدیلار بوسلمانلار نه تخامین بولما ییدیپ کاشق ششهری
 دین حضرت حسن بخرانغا غازی باشلغین تیره امرالار کابیر
 اشرفلار برله قرق میکاشک الیپ شهر دین جقیب صف تارشیپ تور
 دینار کافر طغیدین جو قوت رشید میدانغ کلدی مسلمانلار طغیدین
 حضرت سید شهیدار سلان خان پادشا میدانغ کیدیلار جلوه
 لار قلب بومناجا نه او خوب جنگ که کمدیلار قل تو کلنا علی رب
 السماء ولسما باسماء القضاء تو کل یا تو کرم تو خدای همه بجهار لار که
 رضیای دیب میدانغ کرب پیغمبر میسر که میسر که اوروب انداخ
 سخت قاتلج جنگ قلدیلار کم قان دریا بولوب اقیشه کرد اول کون
 بش بوز کافره جهنم ایبار دیلار مسلمانلار دین سلطان محمد قدس سر
 مولا محمد درویش محمد علی حاجب سلطان محمد خواجہ عبداللہ علمدار
 مولانا میر علی مولانا جعفر سلطان درویش ذوالفقار خواجہ عبدالکریم
 شریقی شهادت نوش قلدیلار کافر لار جبل باز گشت جالب یانین
 آرامگاه غوثیت اول کجه غدا غیلہ او کنگر دیلار تانک آتشی
 نماز بامداد ادا قلوخ کافر لار صفینی راست قلدی نماز دین
 خارج بولوب حضرت پادشا هم صف لاری راست قلب تور
 لار اول کون حضرت یوسف قادر خان غازی پادشا اطلاری
 دین تو کونجیر زمین بوسه قلب تور دیلار ایدیلار لار کم یا
 پدر

خواجہ یار شاہ نام جرم ایشان نور اللہ مرقدہ زلیخا یکم اندن سید نصرت
 آسان خور یکم بادشاہ انابد و در لار خود را یکم بادشاہ دین اوج
 او غول فرزند و جو داری کلدیار اطلاری پدایت اللہ ختم
 بادشاہ اکراملہ اللہ خواجہ بادشاہ قناعت اللہ خواجہ بادشاہ نسبت
 صورت ایشان حضرت سید محمد ابن سید نور اللہ ابن سید عبد اللہ
 ابن سید یاسین ابن سید یوسف ابن سید یاسین ابن سید علاء الدین ابن
 سید جلال الدین بغدادی ابن شاہ حسن ابن شاہ حسین ابن سید محمد
 ابن سید عبد اللہ ابن سید افضل ابن سید طالب ابن سید امام علی مو
 رضا ابن امام مولی کاظم ابن امام جعفر صادق ابن امام باقر
 ابن امام زین العابدین ابن امام حسین ابن امیر المؤمنین علی
 کرم اللہ وجہہ و امام حسن و حضرت فاطمہ و جدی اولادی حضرت
 صلی اللہ علیہ وسلم و در لار رحمتہ اللہ علیہم اجمعین
 حضرت سلطان ستوق بغراخان غازی عالم دین او توب اور و ناک
 رید او لوغ او غلانلاری حضرت سلطان بغراخان غازی بادشاہ
 بولدیلار آندن حضرت سلطان ستوق بغراخان غازی منک و خان
 بولغانلاری کا فلار انکاب شول وقت جو قوت رشید نکتی رشید
 جکا لو خان حال ماجین دیکان تاش بغیر کا فلار او تو زینک
 لشکر پیلان کلک بنجد میل کا شقر شہرینی قباب قحطه لیک بو
 لوب مسلمانلاریک جالی نیک بولوب این همه آب آتش بریب راست کلمی ازی

اندین کیمین و او عاقل لار جمع بولدیلا فراحت پهلای حضرت علی دور دین نعت
 شولار دین الیبا اظهارین شیدار سلمان خان غازی بولسودن دین اطا قوی
 لار اعلای نور خانم حضرت سید علی ارسلان پادشاه اعزاز اکرام پیلان
 پرویش قلدیلا ربش یا شفق کیرکاندا مکتب غم بر دیلا آله ای مکتب
 ادقوب علم ظاهر و علم باطن و برکمال بولدیلا حضرت علی ارسلان
 خانیة یا شفق کیرکاندین کیمین اعلای نور خانیم از روی شرفیعت توقی بویاغرا
 خا غازی نعت قلدیلا اولار دین اوج اوغول فرزند وجودیغ کلدیلار
 محمد ارسلان یوسف ارسلان قنیل ارسلان پادشای اکیان دور لار حضرت
 نصب برکمان خانییم حضرت ایلک ماضی غنبت قلغای ایدیلار اولار
 دین بر قیز فرزند وجودیغ ملکمان اول قیز سید کمال الدین مجنون غنبت
 اولار دین حضرت سید سلطان برهان الدین قلج وجودیغ ملکمان و اولار دین
 یاروی قیامت صاحب کمال لار سید بولور وین بر قیز لار سید حضرت
 سید جمال الدین بغدادی نیک اسم ادا غلانی لاری غم سید بها و الدین غم
 نسبت قلغای ایدیلار اولار دین ایلک اولادی خوابه بها و الدین محمد شرفی
 بوزجی لقب قوی بولغان ایشان خوج محمد شرفی بر دور لار حضرت سلطان
 نیک اولوغ اوغلانی لاری حضرت سلطان حسن بغراخان نیک قیز لاری حیدر
 نیکمان خانییم سید جمال الدین بغدادی نیک اولوغ اوغلانی لاری سید علاو
 الدین غنبت قلغای اولار دین اوج فرزند وجودیغ ملکمان اولار نیک اطلاری
 میرزیا و الدین میر سید جلیل کاشغر سید لاری سید علاو الدین نیک اولادی
 کاسان پهلای نیر قند سید لاری سید کمال الدین مجنون نیک اولادی تاشکند سید
 لاری سید بها و الدین نیک اولادی نصب نامه حضرت مهین خوج محمد یونی
 خوجام

حضرت سلطانیک رنج لاریه قشورلی و عالم نیک عیدین خلاص بولوم
 خدا تعالی نیک دوست لاریه او کمان نیک و ترکیک لیک نیک فرقی یوقی نیک
 سور سانک شوئے ای تیغیل و سب غایب بولدی ایبار خدایا خداوند
 شبو غازیلار نیک جوقی بزمیدین جمعی کنه کارلار نیک کنا پینی کو بور و سب
 راهی راست یولنه سالغای سین و سرغ ضالالت و اقویما غای سین
وینه قوشیده قالما غایم حضرت سلطان استوق بغرا خاغازی نیک نور
 او غایانلاری اوج قیز فرزند لاری بار ایر دیلار بوقیز لاری نیک بری
 نیک اطالاری اعلانور خانیم یه بری نیک اطالاری نصیب نرکان خانیم اما
 اعلانور خانیم بیباک سیرت و پاکیزه صوت راست صاحب یقین طبعه
 مکر جوه ایر دیلار و اولار نیک واقعه حضرت مریم علی السالام
 او غایت و اولار نیک واقعه سیدیک دور آنداغ روایت قلب دور لار کسم
 بلاغت که ییقلار ایر سه بر که خدا تعالی غ عبادت قلب اولونور و سب
 ایر دیلار حضرت جبرائیل علی السلام قلب اولار نیک ای
 آغز لاریه بر قطره نور تاملیر دیلار بولار غه بر ایت تم حاصل بو
 لوب بر تر با ستیلار و شلار دین کتب وینه هوشلاریغ کلدیلار فیه
 لار ایشک دین بر شیر حقیب کیت بار دور بخند بخند آیدین کین عشور
 ای نیک اونه آریه کوه طمان جمعه و قنبر ابر او غول تو غول دیلا قنبر
 یونر لوک آمو کوز لوک اولوغ کجیک خالق چیران قال دیلا بو
 بخوک واقعه ایکین دیب حضرت سلطان در غضب بولوب بواش
 نیک راست نه تحقیق لانکار دیب امر قال دیلار علما امرا اکابر لار
 اعلانور خاندین سوال قلدیلار اعلانور خاندین او کمان واقعه نه بر بر بیان

ساغديم بيايد قلدور من منگ قاستمده پاتراق كلسون ديب اينكلا
 نوش كوركار خواجه ابولفتاح ع بوسون ايتلار خواج ابولفتاح
 بجل دل قبول قلدلار زوقا شوقلاري برله قونوب اوج مراتبه جرح
 باريب اولتور ديلار بسم الله الرحمن الرحيم ايسار خدايا خداوند ايا هم يار ليق
 يوتور جانمني آخيل ديديلار شولزما خواجه ابولفتاح ع حضرت سلطان
 نيك روحلاري جاضر بولوب مكيب رحمت سيز نيك اعتقاد و اخلاصيكير اما
 لختد محال توروب مملكت ضبط قلب منگ فرزندان ايم اودان تربيت
 قلب كماليه تگوزونك آندين كين منگ قاستمده كلنك ديديلار **الفصل** خوج
 ابولفتاح اوج يل كور ديلار اوج يل نج ضبط مملكت قلب حضرت
 سلطان نيك فرزندان ريكا بقدر امكان سحي كوشيش لار برله تربيت قلدلار
 اوج يل دن كين عالم دن اوتيلار خواج ابولفتاح كورداقونجا زمان
 حضرت سلطان ع اوغش ربه انزلني منزلا مباركا وانت خير المتولين
 ديب آواز اركلدري چنانچه بو آيت نيك تفسير ي يوقاري ايتلدري باش
 لاريد ائورغان خالق بو آواز ايتش فرما فغان برله بخلاشت خوج
 ابولفتاح نيك كورلار بدن اويستور رحم ثم الله يعني فس بولونكلار
 رحمت فليسوا الله سيزلاركا ديب آواز حقيقي يمه خلايق بو آوازني
 ايتيلار مست بولوب ينيه موشلار بجه كلدلار شول كچه شيخ نجم الدين عطار
 خواج ابولفتاح ع نوشيده كورديلار سورديكه اي خوج ابولفتاح
 خدا تعالي سيزلار كنه عطا قلدريد اولا رخنه قلب ايتلار ك منگ روجوم
 حضرت

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 مینوی نخی کورینک آغزیه خشت قویاب ایر دیلار حضرت سلطان
 مبارک باشلارینی کوتاریس کوردافوقوب اولتوروب بلند آواز
 برلان سرتی انزلانی منزل آملارگا و انت خیز المنزلین یعنی ایبار
 خدا یاعی منزل مبارک عطا قلدینک سین هم بر کوجیلارینک اولد
 ترور سین ذیب آندین یند رسم اولکه نلارغ اوست قبله باقیب ییلار
 خلاقیه لار لحدینک آغزیه خشت تیزیب توفراق سالدیلار هووا
 قه لار بولغانلار آریخ غورت یوزیکه توفوز ایردو بعضه لا
 ایت دور لار کم حضرت سلطان جنازه سالیب کوتاریس الیبا غوب
 یوزیکانغاب تار تغان برکنه شیر ذنب کلب کوتاریس اسماعیل
 غایب بولوب کتب دور دیب روایت قلب در لار اما صالح روایت
 ایلک کی تافغان لحد دفنه قلغان لاری صالح دور لار القه
 شول کجه غازیلار دین برکنه و عالم لار دین اوچ کجه و عوام انکیرین
 انکی کجه توشلار لار حضرت سلطان یادشالیق طریق سید لشکر عظیم
 برله شکار قلب یور ویدور لار بولخلاق کلب کوردیلارای بزرگوار
 خدا یتعالی کینلار که ننه عطا قلد یدیب سودا دیلار حضرت سلطان
 ایتلار که ای یار نلار خدا یتعالی اول دنیا دهر گادولت جم اوج جودت
 بر دی ای غازیلار دوست لارغ ایتلار کجا خدا یتعالی موند اغ منزل
 اعلا عطا قلدی من یوکا بولدا یورس لار و من قلغان ایتلار
 قلار من نافذ دولت بزرگ و بزرگ فادو و یه خلفم بولغان ایتلار

ایتیا که خوش خدا غنا فشنور و وی غم بیا نکلا رای دوست یار برادر لار خدا
 یتعالی در حقیقت اولما پدور نهایی خلق نیک کوز دین یوق بو لادور تو
 فراق دین بولغان تن بین تو فراقه قوش لادور و در جلالی اوز جلالی دلباقی
 قالادور آخر سیزلار برکه کورلر شوب تافشنو مینو دیدیلار آن دین جلالی
 طباق دین برکله الیب یلدا دیلار برکله الیب یلدا دیلار جلالی شربت الیب
 ایجتیلار الحمد لله دین کلامه شهادت اوقودیلار آن دین اوز قوقوب
 اوج هرته جرح باریب بیت اوقوب دوشنبه کونه توش و قتی بار
 ایردی حضرت رسول علیه السلام نیک سنت لاری برله دار الفخادیه
 دار البقاغ رحلت قلب جان بحق تسلیم قلدیلار **قالوا انا لله**
وانا الیه راجعون حضرت رسول علیه السلام دوشنبه کونه توش و قته
 عالم دین رحلت قلب ایردی لار القصه هر طرفه خبر بر دیلار همه خلق
 جمع بولوب کلب حضرت سلطان نیک و صفت لارینی بر جا کلمتوروب خواجه
 ابولفتح غسل قلدور دیلار شیخ نجم الدین آخرت لارینی یتکیلا آخرت
 علم دار کور قازدور دیلار آخر حضرت سلطاننی جنانو که
 سالیب تبرکدیب قولدیم قولده کوتاریب نماز کاغذ الیب بار دیلار
 حضرت سلطان نیک نماز لارینی ایکی یوز کمالیغه یکان ولی لارینی
 بتمش بر مینک عالم لار دین نماز یلار دین بیکره انکی مینک عوام
 الناس دین نماز لارینی اوتا دیلار حضرت سلطان کا شرف دار
 اسپن آرتوش دیکان کنت نیک مشهد دیکان یرده قویدیلار
 هنوز

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 ایکی رنگ لیک الم بر جامد شربت شول پر دایدا بولدی بیتی آسمان
 داتی فرشته لار اولتورغالی بیر یوقا یوزیکا تو شودور بولتورغان
 سکنلار نیک کوزیکا کوراندی حضرت سلطانده معلوم بولدی که
 وقت تنگ بولوب دور در حال خلق غرضیجت قلیش مشغول بولدی
 اینلار که ای خلفم ابولفتح منک نصیحت و حیمت سیرکاشبو که حضرت
 پیغمبر صلی الله علیه وسلم نیک دین لارینی محکم ضبط قیلنک لار شریعت
 لارینی سیزلار که تابشوردوق تولار عایه قیلنک لار منک فرزندیم
 سچیک قالدی اودان تربیت قلیب کمالیه ییگوز و نک لار مباد اول
 فرزندیم فرزندیدین بریم ایشلار و توب تا نکا قیامت کو خود ایشالی نیک
 و کامیدان شرم ساز بولوب تحصیل بولما غای ای ابولفتح منکا اوخته بولونک
 و من یورکان یولدا یورونک اخرا نیک ابروینی نایفک مونیدن زیاده ایستما
 دور من سیز مرد عاقل ییتمنکینر بلند قیلنک و مردانه بولونک حق
 سبحانه و تعالی دین یاریا و ریک تیلانک حضرت پیغمبر صلی الله علیه وسلم
 و بیگ روح پاکلاریدن مدد استعانت تیلانک منیم اکثرالافات
 دایر ابر پاد قیلنک دیغمالانک دیدیلار حضرت ابولفتح منک اخرا نیک
 رخصت الیب خوبلا شیدلار آندن ینه خوبه ابولفتح منک شیخ نجم
 الدین خواجه علم دار قیجق رب ایتیلار که ای بو غلام خواجه ابول
 فتح من سیز غسل قلد و رونک شیخ نجم الدین اخرا تیم نیک
 خوب علم دار لجد یعنی کورلاب قبر یعنی اتسون دیب قلیب آندین

آنگه یار یغی ملک ای خوب حضرت سلطان سیز لاریجیر لای دور
 دید یار حضرت ابو الفجاج ایضا اب برله یوروب حضرت سلطان
 نیک خاتمو خانه لاریکا کیر دیلار حضرت خضری برله کرب یار لار
 حضرت سلطان برله خوش حال لیق قلب برلوب بر طر فک باقیب
 اولتورادور حضرت سلطان بو عزیز لاری کوروب خوب مجلار
 کلدیکلار من سیز که باقیب انتظار بولوب توروب ایر ویم منک
 غرضیم سیز لاریجیر لاشد شبوایدیکه منک رو جوم نیک شهبازی و
 بلند فرازی وطن اصلیکا یعنی عرشیکا او جغالی و غدا غیلا
 جان شیرین نیک طوطی سه تن نیک قفص او شایب او خوب سکی
 تقاضا قیلا دور امدی فرصت غنی پلپ فصلی اولتوروب
 صحبت قیلا جونی بوط بقدر دستای جانیدین و برادری هر دو
 جهان جبر بولما مشکل کور نادور اما غایب بنده چلیک نیک مرتبه
 کاشمو که خدایتعالی قضا سینه برضا بولما هر وقتیکه اجل تیغی تنکلا
 کل ایلوم نیک شربش تا نور غالی کماله تاء خیر لیق یوقسور
 جنانچه خدایتعالی اوز کلامید خبر بریب دور که قوله تعالی اذا جاء
 آجَلُهُمْ لَا يَسْتَأْذِنُ بَعْضُهُمْ لِبَعْضٍ سَاعَةً وَلَا يَسْتَقْدِلُ مَوْتَهُمْ دِيْنٌ لار بوایت
 نیک تغیریک او که یعنی بنده که هر وقتیکه اجل سینه بر ساعت ایلک کبک
 بولما ویب دور لاریجی قلب اولتور تیلار بر طریق دافیل کل
 اکل

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 علی کرم الله وجهه بیک روح پاکلا رسیدن تربیت تافیب ایر دیلار
 جذبہ حاصل قافلاً جہندین اول خواجہ ابوالفتح غزنیہا دور لوقدا
 قوتلیک لیکدا حضرت سلطان دین بولک کش برابر لیک فیالہما
 ایر دیلار بیکو حضرت خواجہ ابولفتح خلوت خان لاریده
 اولتوروب ایر دیلار حضرت خضر علی السلام کرب یکب ابدی
 لار که ای ابولفتح نیم اولتوراسین که قوفخل وقت تنک بو
 لدی فرصت غنیمت بیکل خدایتعالی نیک در کامیہ مقرب
 بول بودیاردا اسلامه خلق ایندیب اسلام اشکارا
 قیلاً حضرت سلطان ستوق بغراخان غازی نیک قاشلار یغبارا
 ہمین ساعت حضرت عزرائیل اول دین رواج بسرکوب و روی
 زمین نیک زینتی اسلام نیک آفتاب مسلمان نیک دین ملت بر عی
 اہل تحقیق نیک دلیل عارف لار نیک پادشاهی و سالک لار نیک فیستوا
 کہ یعنی حضرت سلطان ستوق بغراخان غازی قدس سرہ اجل
 دیب خبر بردیلار فرصت غنیمت بلیب بر زمان صاحب قبالا
 دیدیلار اندین خواجہ ابولفتح ایتلار که ای خضر من ہم سیرنی
 کلسون دیب تاء خیر قلب ابدیم دیدیلار اندین ایکولن یو
 لخد روان بولدیلار یولدا کتب بارور ایر دیلار حضرت سلطان
 ستوق بغراخان غازی نیک بر خدگار لاری بار ایردی اولار
 مت

انکار قافانده اول درویش حمد بزار فشیما قلده آخر الامر
 خواجہ ابوالفتاح بن شیخ نجم الدین عتار واسطه قلب سپاسیان
 منذ لیک بر حضرت خواجہ ابوالنصر سامانیک روحلاری بن شفع کلنو
 روبا قلغان انکار غم یوز میک توبه قلب حضرت خواجہ ابوالفتاح
 شیخ نجم الدین عتار خواجہ علم دار بولار بودرویش نیک سنا پی حضرت
 سلطانیک نیلا دیلار سنا پی مقام قلدر یار اندن بودرویش نیک
 دل اچلیک ویشلیک کیمی اما حضرت سلطان استوق بغراخان غازی
 شول کسل بولغانلاریدا اجل بیقی لا حضرت سلطان برون اولنو
 راتیلار بولک حور تدا بر کمره بید بولوب سرب شیشا الله دیدی حضرت
 سلطان بونم کنه اکیس و غرضی نه اکیس دیب سوردیلاری ورویش
 ننه تیلای سیز دیب اول کشته ایتلار که ای بادشا عالم عاقیل ننه رایشنی
 اشات برله بیلادورغا ایتیق لازیم ایستاید حضرت سلطان معلوم
 بولدیکم حضرت عزرائیل امانت الغالی کلپ دیب بیلدار
 بکسلر اما بولغل کم حضرت خواجہ ابوالنصر سامانیک اوغلانلار
 خواجہ ابوالفتاح حضرت سلطان استوق بغراخان غازی نیک
 خلیف لاری ایردی حضرت سلطان کرامت و ابرار اوجوه مبارک
 لاریدن بغراخان بولوب بریب ایردیلار شبنو جندین خواجہ ابو
 الفتاح بگرام دیب خلیف اراسیدا مشهور تافیر دیلار
 بکلیل واکا بولغیل اسم اول منو خواجہ ابوالفتاح حضرت شامران
 علی

اوست ایکی بریم یا شلار بیدار غداغه مشغول بولدیلار یا زلیقدا کافلار
 بیدار غداغه مشغول بولدیلار قیش لیقدا خدایتعالی غم طاعت و عبادت
 دیکله دت قلدیلار حضرت سلطان مستوق بخراخا غازی توقفا الله یا
 شاد عالم دین بار دیلار شولجا غنی بلخ نیک الدیدی قی عود دیلار غنی
 بوطنی کوه جیغشدرین کرک دیکان برغی شمال حلفی قراقرور دم دیکان
 برغی شمشیرلاری برکه کافلار مسلم قلیب حضرت محمد رسول الله نیک
 شریعت لاری دین لاری وملت لاری برقرار قلیب روح بر دیلار جنان
 بجه حضرت سلطان برکوت شکار قلیشه داغداغ قلیب جمعی یارلار
 پیلان آطالایب صحرا طرفیکار غرقیتلار شکار قلیب برکیت
 قوغلاب توتوب بو غوزلاب کباب قلیب بریان قلدیلار انکا غی حضرت
 سلطان نیک یارلاری یتیم کلدیلار امدکی کباب ییسی دیب لار
 توز یوق حضرت سلطان آسمی طرفیکار باقیب ایدیلار غایب دین
 بر فارجه توز کلب توشته توز برکه کباب یتیم توز نیک قالدانی
 حضرت سلطان برتاغ طرفیکار تاشلادیلار اول تاغ ستمه توز
 بولدی تا قیامت غی توکاما سلا حضرت سلطان نیک شومغا اوخت
 توکاکر امانلاری بار دور خالق نیک ارسید معروف مشهور دور
 اتمان معلوم بولسونکله حضرت سلطان مستوق بخراخا غازی
 حضرت سیدکی عالم فنا کحل الله علیه سلم نیک روح فاکلار دین
 تربیت تاخودوس بولور ایدیلار حضرت سلیمان یغشدرینک ظواهر لاری
 بار

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آشکارا او قویلا و کله یه اول کوه سمار فیه یه غی انداخ سخت بودک
 قلیدار که آسمان زمین کوز که کله یلار بعضه روایت دا اطر او شو
 قی غیجان کجیب یوردی دیب دورلار اما هیچ روایت نیبو که یرنگ
 یوزی نیجه قان بولدی دیب دورلار جنانخ شول کجه خدا یتعالی یرنگ
 عنایتی بره حضرت محمد مصطفی صلی الله علیه وسلم بنک مدد لاری برله یکر
 منیک گنجی مالم بولوب ایما دولتی که مشرق بولدی لار غاریلا رظف تاقیب
 کافر لار شکست تافتی شول کوه حضرت سبتوق بخراخان غازیدین
 تخت کرامت لار ظاهر بولدی اولغی کرامت لاری شبوکه یارون بخراخان
 بنی حضرت سلطان ینک امری لاری سیلان یر یوتی ین بری شبوکه حضرت سلطان
 ینک شمشیر لاری رسمی خطای ینک شمشیر کواوخته شمشیر ایدی اما
 وقتیکه کافر لار غه سال لار فرق کز اوزا لور ایدی ین بر کرامت لاری بوکه
 حضرت سلطان ینک منکان آهلا لاری ینک آغزیدین اوت جقیب کافر
 لار طرفی یارب کافر لار یوق قلو ایدی کافر لار شبو اوتیدین قور
 جماء جماء حضرت سلطان ینک قاشا لاریغ کلب مسلم بو لور ایدیلا
 شول کوه حضرت سلطان غاز یلق آه کونادیلر بعضه لار ایتور
 شول مجلد حضرت سلطان اوت ایکی یاشن ایدیلر دیب اما جیف
 وراست سوز شبوکه حضرت سلطان شول وقت دا اوت الله یاشن
 ایدی دیب دورلار ای درویشی آکا بولخیل کم حضرت سلطان نذر با
 وجود کجیک لیک لار یدیا خوش دولت ابدی و سعادت سرمدیکا شوبد
 شوندا غ دولت کامشرق بولوب غاز یلق آه کونارب اسلام
 آشکارا قلیدار اما معلوم بولسونکیم حضرت سلطان سبتوق بخراخان
 غاز

اول کافر به سعادت قبول قلمادی حضرت سلطان هر چند جدل قلدیلا
اول کافر به شمی شفی مسلمان بولمادی حضرت پنه مرا به شمشیر حواله
قلب با شینی کسایک پنه اندیش قلدیلا تو زین پیب ایدیم داد الیف جفی
بار دیب یاندور دیلار حاجت یوزلارین خدایتعالی نیک درگاه به کلمتور
دعا قلدیلا رایبار خدایا خدا دند جمع مخلوقات نیک جالبینی کور کور
نجه مرا به شمشیر حواله قلدیم بار شمشیر کسایک امانتور نیک جفی
لا دیم اگر چند که سبب محضوم دادام بولیم خداوند قهار لیلی صفتیک برله
غضب قلب بو کافر پیکر یوتور ساند دیب مناجا قلدیلا حضرت سلطان
نیک دعا لاری مستجاب بولوب یر تبراب یر یر یلیب بارون بخراخان
یر سیک غم یوتور حضرت سلطان ستوق بخراخان غازی اینلار که ای کافر
سور دو کلمو حالیکه ملکیل ایمان اینخل من کما دعا قیلای خدا
یتعالی بوبلا دین خلاص قیاس دیب نصاحت قلدیلا یر روت
بخراخا اینکه ای سلطان ستوق یر کاکیر کاسیم بخشراق سیک دینک کرب
سین اینغاننی اینی اسمن دیب قبول قلمادی حضرت سلطان نیک غضب لاری
کلب ین دعا قلدیلا یر روت بخراخا یر یوتوب یوق بولوب شت اول
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 بغراخان غازی اطلاریدین. تو شوب شمشیر لاری بیلا نکلا ایلارون
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 دور باشیغه کسایدیب شمشیر لاری بیلا نکلا بینه کونک لاریکایتیکه
 دشمنین او یقولوقدا اولتورما ملک نامر و لیکیدین چقا او بدانی
 شوکه بوکافه او یقوسیدین او یغایب ایمانده کلفی قلا شایده که
 خدا یتعالی کونکلیکه تو شوب توفیق المین بار بولوب ایمان کلتور
 حضرت محمد رسول الله نیک دین لاریغه کمر کوزایدیب اگر اونا مس
 اندین اولتورایدیب بینه توروب ایتلار که هر چچه کافر بولریم تو زنی ب
 ایدیم تو زحیفی من قلا ایدیب شمشیر نیک او جی برله خوتیغه سانجی
 دیلار بارون بغراخان ایضا طر ایلر او یغایب با قیب کوردی
 حضرت سلطان شمشیر تو ب باشید قلا ب توار دور بو کافر ایتیکه
 ای سلطان مستوفی بغراخان شو مداع دولت سیزده توروب نهم سبت
 شو مداع ایش قلا سیز دیدی حضرت سلطان ایتلار که ای کافر ایش نیک
 او بدانی شو که تو بغیل من قلاغ ایش قلا بغیل وقت فرصت غنیمت
 بیل ایشغل بو کلمه لاله الا الله محمد رسول دیکیل تو بغیل دیدیلار

تاغ نیک داره سیدین جقی میدانده کلب جنگ که کیر دیلار اول کوننا نهار
 فیثین غجه جنگ قلدرلار آنداغ قاشیغ جنگ بولدی که کافرلار نیک قاندریا
 دریا بولدی کافرلار دین بش منک کافر دوزخه کتتی مسلمانلار دین اکی کتتی
 زخم ناک بولدی کافرلار شکست یب یاندی ایتیه اسلام طرفیکالته منک
 کتتی کلب قشولدی کافرلار دین بر دین اکی دین کلب مسلمانلار قشولوب
 توردی اسلام لشکر یته منک غیتلار اول کوننا ایلک کونین دین یوز حصه
 جنگ واقعه بولدی تایت کون غجه کونندوز جنگ قلدرلار قانلار دریا
 دریا بولوب آفتی کافرلار شکست تافیب یاندی مسلمانلار طغر تافیه لار لشکر
 اسلام کونندین کوننا تو لاجمع بولوب اون اکی منک غیتلار نجه سکون
 اوتوب ایردی مسلمانلار نیک اوزوقی توکاب سیمز اطلار و غلا
 دی لشکر اسلام فرینجا حال بولدی حضرت سلطان حضرت خواجہ ابو النصر
 ساما قاشلار غیت کلب ایتلار ای بز زو کوار قجی غجه بوز دایتار
 میز اوزوق توکاب اطلار اذرو غلا دی و نه لار عاجیز بولدی بز
 نیک مصاحبتی غنه دیب عرض قلدرلار حضرت خواجہ ابو النصر ساما
 ایتلار که ای مسلمانلار اوزونکلا خوب بیلور سیزلار دیدیلار حضرت سلطان
 باشلغین هم مسلمانلار دیدیلار ای بز زو کوار شجہ کتورلی خدادین خدا
 نهم کتورلی کورلی دیدیلار حضرت خواجہ ابو النصر ساما اودان دیدیلار
 مسلمانلار اون اکی منک کتتی جنگ نیک پراغنی قلب صلا چلار نیک ارا
 سته بولوب بانوخی وقتلا اطلاندیلار شجہ خون کتوروب کافرلار نیک
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 در زمانه دایم حضرت خلیفہ مسلمی بولوب کافر لار دین قیبر بر نیک تکیا
 کرم ایست خدایتعالی غنہ جلیک قیلور ایر دیلار حضرت خلیفہ
 ابوالنصر سامانہ کلری دیب ایست بر دین ایکی دین الہی غنہ الہ
 الہ یوز کشتیغ بولور جناحہ بوکچہ او قی تا نکلا حضرت سلطان برکم
 قرق کئے بیلان حضرت ابوالنصر سامانہ قاشلار یغ کلد یلار ایست لار کرا
 ای تبرز و کوا بوایش تاء خیر قیلا دورغان مجال ایما س قویس لار
 ایستیز غنہ مقید بولوب تانک آتقوچہ ازو مینر بر میرکالی دیدیلار حضرت
 سلطان خواجه ابوالنصر سامانہ پلہ جمیع مسلمانلار قوفوب بولور
 روان بولیلار یارون بغرا خانیک اور داسیہ یتلا حضرت خواجه ابو
 النصر سامانہ قول لاری کونریب دعا قلد یلار شول دعا مستجاب
 بولوب بوکچہ لار غنہ خدایتعالی انداغ او یقور بر دیک بر بری نیک بلین
 نو توب سود ماس ہم ینہ بری نیک خبری یوق ایردی جناحہ لشکر
 اسلام کافر لار نیک اور داسیہ کرب نور یوز اط طیل و اتو
 رار لار ایست لار دیلار بر یلق اوزوقا الیب جنک نیک صلا
 جینی دینار کابشکونچہ الدیلار کافر لار او یقولو قیلا ولتور و
 یوز و دیلار اما اول کافر لار نیک حاج قیست مجادی مسلمانلار تانک آت
 قوچہ یول یوز و ب حاج و قیلا یتوہ ناغیہ توستیا آرتہ کس توش
 وقت پلا یارون بغرا خان فرق جنک کافر یلا لشکر اسلام قیلا
 توش مسلمانلار نیک دلاور و یها دور لاری جنک نیک صلا یوز و دیلار

مودین زباده بدو نیکیند ایش قیلد و شفق طاقتم یوق حلالا هم سکر
 مونداغ قیلد و روشومدا غلیم بار ایدی امدی خا طیمم دلجمع بو
 و هر شاه لاسا نکیز قیلنک دیدی اندن حضرت سلطان همه لشکر کمره
 یارینب کتلا انول کتو حضرت سلطان تون یارمی او تک سب سته یار انلار
 بره حضرت خواجہ ابوالنصر سامان قاسملاریغ بار دیلار ایدی یارین
 زو کو ا حضرت تلاری بویر و غاندک قلیک فرلار نیک تولیدین خلاص بولدم
 دیب عرض قلدیلار وینه حضرت سلطان ایتلار که ای بزر و کو آیتیم
 سونک کافر لار بیز نیک مسلمان بولغا نینیز بلیب جزا مالاکت که نیکوزور
 موندک مصالحی نه قتالی دیدیلار حضرت خواجہ ابوالنصر سامان ایتلار
 سیز خوب بیلور سیز لار دیدیلار حضرت سلطان ایتلار که اگر مصالحت نه
 منا قوریم خرمیج قلیب کافر لارغ تنکایمن شایده خدا یتعالی ظفر بر
 کانی دیدیلار حضرت خواجہ ابوالنصر سامان ایتلار که بویجه نیک لار خدا
 حمد اودان بیلور دیدیلار حضرت سلطان خشت بر دیلار حضرت سلطان
 ایتلار که ای خواجہ هو القاهر فوق عبادک یعنی خدا یتعالی صلا لا سیر
 بده لاریکا قهر قیلا دور و غضب قلیب سیز لار بونا کار لارغ مخالف قلنا
 دیدیلار حضرت خواجہ ابوالنصر سامان ایتلار که ای بزر و کو آیتیم
 نوکالت علی الله ولا ارجوا مسوی الله یعنی توکل قلدیم خدا یتعالی
 و امید تر تادور من که خدا یتعالی دین بولک لک چاه از بولسو خواهیم
 تو بولسو جنگ قیلا دور من دیب جنگ قیلش غه اتفاق قلدیلار و حلال
 شول

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 قوفارینک دیدور اگر قبول قلماسام کافلا رتہ تحقیق کما قیادور
 اگر قبول قلماسام دین اسلام دین جویب کفریہ داخل بولادور من میگا
 مهاجتم نہ ایکین دیب حضرت خوجہ ابو النصر یغی عرض قلدیلا راولار
 اینلار که ای فرزند اوزنہ مجافقت قلب ساقلاماق او چون بعضه منو
 عا ابتدا لار قلماق جایز دیب دورلار اگر تام سالیشتا بنیت مسجد
 دیب سالیکنیز خدا یتالی نیک الدیل البتہ ثواب تیار سیز کافلا ر
 بنیک بلا سیدین ہم خلاص بولور سیز تو لا فریت بولما نیک دیدیلار حضرت
 سلطان بولورنہ اینت بیا خوشحال بولدیلا ر او یلار یکا پاندیلار
 ارته سے علی الصغارون بغراخان جمعی لشکر سپا ہی برلہ بتختا ابتدا ورف
 غا برکات جمع بولدی منادی قلدردی ہم کافلا ر بتختا ابتدا ورفغان یرکاجا
 خیر بولدیلا ر حضرت سلطان یارو بغراخان جلالی الیکدی اینتک ای فر
 زند اگر سیز بنرنیک دینجید ابولسا لیکیز بنر قلخان اینت قیلنک بنر باجالخان
 سیز ہم با اور غای سیز بر بتختا ابتدا ورف منرقنی اول سیز باش بولوب
 خشت قیوب برنیک بنرنیک کونکومیز شوند خوش بولادور دیدی
 حضرت سلطان خوشدیب اوز مرغبت لاری برلہ قشمارینی قشمنو
 بولک لارینی شما لای قلب جمع یارلار کما برلہ بنیت مسجد دیب
 ایک دین قشنت کورتا ریب بتختانہ ابتدا ورفغان یرک ایب بریب اوردیلار
 یارون بغراخان قحط دیلار کم ای جان فرزندیم توفیق نیک

نه او چون بکنند اولتور اسین دیب ارغنه توشیلا مار و بغرا خانی که بقی
 کلب ای مظلوم پسرینک دینچه ویران قلب محمد نیک دینچه گیر کاندین
 قانع کنه بارمودیدی حضرت سلطاننیک انالاری نیک مهری زیاده بولدی
 اینلار که ای کافر لار منیک فرزندیم امتی قلب باقینک لار اگر محمد نیک دینچه
 بکیر کان راست بولاندن اولتور کیل دیدیلار بارون بغرا خان بوز
 معقول بولدی حضرت سلطاننیک اوز داوالار دین قالدان اوز
 خذ مکارلار دین برلاری اینکه خوب ایتاد و راستی قالدالی دند مارون
 بغرا خان جمعی بیکلاری بیله مهلجت قلب اینکه برتختی ایتالی دیب خشت
 لارینی طیار قلب برکنه ایباریب حضرت سلطاننیک جملاب کلدی مارون
 بغرا خان ایتی که ای فرزند سیزنک دینچه دین حبیب محمد
 نیک دینچه کردی دیب کما قلا دور میزدیدی حضرت سلطان کافر سیمو
 اندا بختیلار مارون بغرا خان جین فوتاد ایتی که ای فرزند بو
 آنیکیز من جین فوتاد دور من برتختی ایتاد و میز بتختان
 نیک تانی اول سیز قوفار ساکنیز اندین پیر جین فوتاد دور میزدیدی
 حضرت سلطاننیک کوروب قوفوب قبول قلدیلار اما قانداغ قلام
 بولور ایکن دیب سبب فریتا بولدیلار آخر کون کچ بولدی پندینب
 پیراه لاری برله اولیلار یکبار دیلار توشی نضف قلب حضرت سلطان
 یارانلاری برله بینه حضرت خواجہ ابوالنصر سامان قاسم لاریغ بار
 لاریلار که یانیز و کوا مار و بغرا خاننیک مسلم بولغاننمی کما قلب
 منی

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 بخراخان فخر اورد و به پهلای قلدری یارون بخراخان او یقودین پدار بو
 حضرت سلطانیک والده لاریفه ایستار که والده لاری ایستار که مویدان
 توشن شیطا دید یار یارون بخراخان نیک کونکلی جمع بولهای ایستار که
 ای مظلوم بوفزندینکلی اولتور کلی قویما دینک بیزنیک دین میزنی
 ویران قلور سیزه اولتور روشکا کوشش قلور دینیم دیتومین تو
 شومدا کورکان شیر سیک فرزندیک آخر می شول فرزندیک پهلای قلور
 اول می اولتور ما سیدین ایلیکری من ان اولتورای او زوم خلام
 ص قلمای دیب حضرت سلطان اولتور روشکا قصد قلای یار
 دینه ایستار اوزونک ایستار دینیک که مینک بوفزندیم چونک بولوب
 سیزه لاریک دینکیزه ویران قلب محمد نیک دینیک کیرک نذا اختیار
 سیزه دیب ایردینک اول پهلای بیزنیک دینیم ویران قلمای
 دین ایلیکری اولتورای دیب مصاحت قلدری ایرت سیم بیک لار
 حاضیر قلب ایدی ای بیک لار بیز که دو شمن پدار بولوب دور ارا دی
 یوق قلماساق پیمیزه اول پهلای قلور دیدی پورت خلتی ایستار
 که ای یارون بخراخان جانیمیزه کلک دشن نه او چون یوق
 قلمای دیب حضرت سلطان اولتور روشکا قصد قلای یار بو
 سوز حضرت سلطانیک انا لاری انکاب و یاقلب ایستار که ای
 کافر لاجندیل نیک بوزیده ریاض و مشقت بایق چونک قلخا فریدیم

با شلغ بوبرم فرق کشته خواجہ ابوالنصر سامانیدین رخصت الیہ او یکا
 دیدار خواجہ ابوالنصر سامان ایتلار کہ او یونکار کہ یانیکلار اگر یانیکلار
 نکار سیزلار کشته ایستاب کلپ بزنیک قاشمیز دا تا بغودک بولر
 باشمیز او یونکار کتر بولار فرلار سیز کہ امان برماس کونا کون عذابلار
 قلوب و سب رخصت بردیلار اتماننہان کلنیک لار کچہ قرآن او تو ما قنی نماز
 او تاشنی تعلیم برای دیدیلار حضرت سلطان با شلغین بوبرم فرق کشته
 او یلار یکا یاندیلار نصف شب واقفوب حضرت سلطان خواجہ ابوالنصر
 سامان قاشلار یغ بار دیلار باش توخی غچہ حضرت ابوالنصر سامان قاشلار
 یلار یلار قرآن او قوب او یلار یکا یاندیلار تانیکلار کچہ تون یارمی یلہ
 یغ بار دیلار باش توخی وقت غچہ قرآن او قوب یاندیلار علی ہذا لقیاس
 بینہ کون غچہ شومداغ قالدیلار سکرنجی کچہ تون یارمی یلہ حضرت
 سلطان با شلغین بوبرم فرق کشته خدا یتعالی نیک عنایتی پیلان کلام تمام
 قلب نماز او تارے اور کانیب یتعالی نیک طاعتی کہ متغول بولدیلار
 بوقر کشته نیک اسید حضرت سلطان کلام اللہ یم الیہ متغی خا
 بولدیلار تا آلتہ آی غچہ شبوطریقہ دا بولدیلار حضرت سلطان نیک
 دادلار کچہ یارون بخرا خا دیکان کافر لقا تا شدین ہم قاشغراق
 ایردی لاولشکرک پینہایت ایردی و است پیلان حضرت سلطان نیک
 مسلمان بولغانلار یمن کمان قلدرک اما تخی مو اولد لراق معلوم ہو
 لسودیب لاجکم غایتادی برکچہ یارون بخرا خا نوشہ سار شریار او
 بغرا

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 دین سو دیلار حضرت ابوالنصر ساما ایتیلار که مجتهد دیکان خدایتعالی
 دوست دنیا و آخرتتی خدایتعالی شول دوست محمد او جونه خالق قلقل
 اول گنه قبا کو شفاعت تخت که جفت کنه کارلار دوزخ دین قوتقار
 بهشت که الی بارادور حضرت محمد رسول الله نیک دین لاری جفت راست
 شریعت لاری ادر کار بیغیر لاری که کیدک ایس اوز که بیغیر لاری که شریعتی منسوخ
 و باطل اتمایر کنه حضرت محمد رسول الله یو کان یولدا یوسه مقصود یغ
 بنادور دیدیلار حضرت محمد رسول الله نیک اولو علوق لاری بی بربریا
 قلدیلار آندین حضرت یغ خوابه ابوالنصر ساما نیغ ایدیلار ای کمر لاری یول
 کور سائکوی کلیم شهادت دین بولکین اوز کاتادورغان نمر بول اوز
 کانتولار من اوز کاتب خدایتعالی طاعتکا مشغول بولای دیدیلار
 خوابه ابوالنصر ساما حضرت سلطانده ایما بجهل دایما مقفل اوز
 کلیم رذال کفره دعای قنوت فی التجا فایحه اخلاصی درود فی شول
 اوز کاتیلار حضرت سلطان بهر کم قرق همراه بولوب کلکان کشیلار بر دین
 دین جمل لاب کلیم ای یارنلار اگر منیک برله آشنا جیالوق قلیش حال
 سائکار مکار اوخت مسلمان بولونکار حضرت محمد رسول الله نیک
 دین لاری هم دین لار دین افضل تر دین لار شول دین غمزه قرق بولونکار
 نصیحت بر دیلار بوبر کم قرق کنه نیک بعضه اوز اختیای برله
 و بعضه حضرت سلطان نیک شمشیر لاری برله مسلمان بولونکار
 نانما دیکر غچ ایما اسلام اوز کاتیلار نماز دیکر کیم حضرت سلطان

پند که بیای قلیک دید ما خواب ابو النصر ساما ایتلا که ای پادشاه زادم
 بود دنیا و توراد و رخان دنیا ایما سیمه کن بود دنیا دین کنایه قل مال دولت آدمکا
 و قلمایید و و بلکه بود قل مال دنیا نیک سببی دین آدم آتش دوزخ قدر
 تا بولاد و رتبه میز بود دنیا دین آخرت که سفر قیلا دور میز بود دنیا دین
 سفر قیلا دور رخان کنه که بود لازیم نیز لاریا شیمه زیک او روبا نماز او
 تا آخرت که سفر قلیش نیک جاد و غنی قل و ق دیب جواب بردیلا رخواب
 ابو النصر ساما ایدیلار آخرت دیک شونداغ پیردو که صاحب جمال جور
 چیز لاریکا رنگ میوه لار و کونکون لذیز طعام لاریکا حای بهشت
 لا قصه ایو لاریکا عمارت لاریکا بار دور اول پیرا هر کون بش وقت نماز او
 ناکا کنه لاریکا اود و دینه دوزخ دیب بر پیرا انیکدا او دین پلا لاریکا
 لاریکا اول پیرا که کوندا بش وقت نماز او تا مکان و کنه نیک کونک که آزار
 برکان و کنه نیک جی نیکان زنا قلغا و او غور لقی قلغان کنه لاریکا
 لادور و ترنگار نیک عذاب عقوبت لاریکا دور لاریکا دیب نهیجت قلدر لاریکا
 حضرت سلطان خواب ابو النصر ساما نیدین بو کون ایستب کونک لاریکا
 بر قور قونجی و جنت پیدا بولدی حضرت سلطان ایدیلار ای خواب سلمان
 بولاد و رخان نجه ایتنک من هم ایتب ساما بولاید بدیل حضرت خواب ابو
 النصر ساما استشهد ان لا اله الا الله محمد رسول الله و حید لاریکا
 له دنگ دیدیلا حضرت سلطان کلیم شهادت ایتب ان من ایدیلار محمد دیک ننه کنه
 دیب

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 جبراً قالب عیاب کا رو انکار ایک یو کلا رہی او جو قیوب پزلار دین
 پروا قلمی با شینی برکا اور و شہد اللہ مشغول بولد یلادیب شہواندیش دانو
 روب ایر دیلار حضرت خواجہ ابوالنصر سامانیہ قدم برکا حضرت
 سلطانیک آلد یلار ریغہ کلیم سلام قلد یلار حضرت سلطان در حال آط
 دین تو شوب کوروشیلار حضرت خواجہ ابوالنصر سامانیہ عزت اکرام
 بران حضرت سلطان نوشکایر لاریکا تکلیف قلیب او بدلا متنا
 لار دین اکی دین اکی دین الی کلیم حضرت سلطانیک آلد یلار
 قلد یلار آندین خواجہ ابوالنصر سامانیہ حضرت سلطانہ نصیرت
 مشغول بولد یلار ہر نہم کہ دید یلار حضرت سلطان بجا دل قبول
 قلد یلار چونکہ حضرت سلطانیک کو نکل لارید بار ایر دیلار کہ کمر
 پیدا بولور مسلما خلیقہ کیز کہ نول کنے او کا نور دیب حضرت خواجہ
 ابوب ایر دیلار نول کمر شہو مکین دیب کما قلیب سور دیلار کہ اٹکنز
 نہ دیب خواجہ ابوالنصر سامانیہ ایتیلار کہ منک اطم خواجہ ابوالنصر
 سامانیہ دید یلار حضرت سلطان پلد یلار کہ حضرت خضر ایتغان کنے
 شہو ایک اندیب سیا خوشحال خرم بولوب ایتلار کہ ای بابا ہر ٹیکہ
 دیلار قبول قلمو دیب ینا ایتلار کہ اما بیز اطلع توروب یو کو تیکر
 او جو قیوب پزلار آلور مکین دیب پروا قلمی ہتہ نیکلار یا شیکنلار
 برکا اور و شہد مشغول بولد نیکلار پزلار ہم پلما دور میر شہو ایتیکنلار ہتہ

شک قلاقل آستین آرتوشدا بقوردا کمان یی کایتلا رباقله لار بخند
 خوش صورت و پاکیزه سیرت آدملا ابر عاف زارینه تو شو بدو لار حضرت
 سلطان همراه لاری بزمه بوکار و انشی کور و بوشهر دامونداغ خلاق موغان
 آدملا ر یوق ایدی بونیمه کنه اکیین دیب جیران قالیب بور ونگار باب
 سورایی بوکار و انلا نیشهر دین کلیم ره جبارا قدین بنه که خوش شمس الی
 کلدی مکین خبر الی دیب کاروان طرفیکا روان بولدیلار اما اول کاروان
 خواجه ابوالنصر سامان ایردیلا ر جنازه خواجه ابوالنصر سامان باقی لار بخند
 اطلاع لار کیدور یقین یئلا کور لار تاء پینج واکور سکا حضرت سلطان
 ستوق بغرا خاغازی ایکان لار حضرت خواجه ابوالنصر سامان کور و ب
 الحمد لله که طلبم میتر بولدی دیب بیبا خوشحال بولدیلار د رحال خد
 متکار لاری یغایتلار که دنیا و آخرت نیک سلطان میک مقصود کیملا بلکه
 میگرد بود یارغ کلیم نیک یگد طفیلی شول ملکات شریفی نیک طفیلی
 ایردای خد متکار لار یوکنی ایجیب شول ملکات یادش زاده غلا یق
 مناسب تحفه تا فیکار دیب بویرو دیلا ر خد متکار لار یوکنی ایجیب
 حضرت سلطان تحفه لایق تا فیش غ مشغول بولدیلار ایزین بوکا
 روانلار نیک اراسید ابر کنه نماز غ ازان او قودیلار یوکارینی او حقوق
 قیوب حضرت خواجه ابوالنصر سامان با شلغین تمه لاری نماز او قو
 دیلا ر نماز دین فارغ بولوبینه او روانلار یداکلیب اولتور دیلا ر
 تا شول وقت خج حضرت سلطان اهل بند اوز اسیدانور دیلا ر حضرت سلطان
 حیران

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کلور سبز مقصود و نیز غنیکوز و دیدار حضرت سلطان ایدیلار
 انداغ بول من ایمان شول کنه نیک آلدیدا ایتادور من دیدیلار آخر الامر
 بومر دکلان قویمای حضرت سلطان کلمه طیه ایتور دیدیلار اتماکلمه
 شهادت ایتور دیدیلار حضرت خواجه ابوالنصر سامانیه موقوف
 ایدیلار بومر دکلاننی کتاب رخدا و زیر اسکندر یادشای حال
 الخب خواجه زنده لالان خواجه خضر کا پیغمبر ایدیلار و بعضه لار
 اول مردکلاننی فرشته هم دیب دورلار و بعضه لار اول مردکلان خواجه
 ابوالنصر سامانیه هم دیب دورلار صحیح روایت دا اول مردکلان حضرت خضر
 پیغمبر دیب دورلار اما بو خالق نیک ارسید کلمه طیه حضرت سلطان
 خواجه ابوالنصر سامانیه اور کانکا ندیب مشهور و لیکن بوکوز نیک
 تحقیقی شوبکه حضرت سلطان خواجه خضر کلمه طیه اوروکایتب سلمه
 قلب ایدیلار نا خواجه ابوالنصر سامانیه ملاقات بولما غوغه حضرت
 سلطان نیک سلمه بولغانلارین اشکارا قلمادیلار شوبه تیدین کلمه
 طیه حضرت سلطان خواجه ابوالنصر سامانیه اور کانکا ندیب خلافت نیک
 ارسید مشهور بولدی اما حضرت سلطان ایما مفصل و ایما مجمل
 و اوزکه علم لار حضرت خواجه ابوالنصر سامانیه اوروکاندیلار حضرت
 سلطان کلمه طیه حضرت خواجه خضر اوروکایتب غایب بولدی لار حضرت
 سلطان یانیب اور دالاریغ توشتی لاینه برنج کوندرین کین حضرت سلطان
 شیکارغ جغی فایک دغدار توشتی برسم وق کنه بیلاش کارغ جغتلا

بومردکلا ایتیلارکی فرزند دوشخ دیگه انداغ حایدور که اینکدا
 بسیار او تیلار و جیلار بار کافر لایع سالیب نگارنگ عذاب لاری
 قاور لاری دیدیلار بوسوز حضرت سلطان ایشتب کونکل لاریا هر
 قور قونجی و جیشت پیدا بولدیلار ایتیلار که ای مردکلا ایتنگ ایتقورق
 ۲ منیم ایتای دیدیلار بومردکلان ایتیلار که لا اله الا الله و خده
 لا شریک له و اشهد ان محمدا عبده و رسوله دیب تعلیم بر
 دیلار حضرت سلطان هم بویکیمه ایتیلار بیه حضرت سلطان ایتیلار که
 ای مردکلا بولیمه سوز دور بوسوز نیک معشره نمدیب سور دیلار
 اول مردکلان ایتیلار که ای فرزند بوسوز هرکشی ایتیه سلما بولوب
 بهشت که کیر ادور اول بهشت داجور غلمانلار و طعام شرابلار بار
 هرکشی بوسوز ایتیا اول کرشی دوشخ قه سالیب کونا کوغذ ایتیلار
 لاریب ایر دیلار حضرت سلطان ایتیلار که ای مردکلا بوسوز دکنی
 قبول قلدیم و لیکیم چونک بولوب بالغ بولغاندا ایتیلار
 اول مردکلا ایدیلار که ای فرزند سیز چونک بولغاندا ایتیلار و غان
 سوز تولا بار حل ایتیلار و غان سوز شود دیدیلار حضرت
 سلطان ایتیلار که ای مردکلان کوندا بر مراتبه ملاقا بولونک من
 تعلیم الای دیدیلار آندین بومردکلا ایتیلار که ای فرزند سیز نیک
 خد متکیز و بولوب تعلیم بریب خد متکیز ده بولوب و تربیت
 قلب کمالینکیز غایتکوز دور غانکشی فافضده سیز نیک قاشینکیز غ
 کلور

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 بر تنگ نیک تو بدیدم برتا و شقان قاجیب جفتی حضرت سلطان هم لاری
 دین ایریلیت و شقان قوغلاب آتا دیدب آرقه سیدین پت بارور
 ایرودیلار بوت و شقان بر مردکلان صورتیده بولوب حضرت سلطان
 نظر قلب ایدیلارای فرزند کلینک خوب کلینک سیز نیک آرضونکیز
 ایدیم الحمد لله سیز تنها تافیم دیب قدم کلتور و نک و اطلدین تو
 شونک خند سوزوم بارایتای دیدیلار حضرت سلطان بواقده
 کوروب تعجبی قالدیلار در حال اطلدین تو شوب بومردکلانیک
 آلدیغبار دیلار کلب ادا ب تواضع بر یوسونوب اولتور دیلار
 بومردکلان ایتلار کم ای فرزند بوفری بدعت ایتلار نمه او جون
 لازیم قلب بوایش اختیار قیلا سیز اوزونکیز غمازیم و معلوم
 دور که سیز پراتغان یرویدیکارینکیز نیک دوسیت حضرت رسول الله
 یورکان یولدا بوزونک دنیب نصیحت قلدیلار حضرت سلطان بوزور
 مکا ایتادور نمه کنه ایکین بودیار داشونداغ سوزلار یوایردی
 قایدین پید بولدی ایکین دیب جیران بولوب تعجبی قالدیلار
 حضرت سلطان ایدیلارای مردکلان بوسوزلار مکا ایتا سیز
 غم چنکیز نمه دیدیلار بومردکلان ایتلار که ای فرزند وای نیکه بخت
 هیک غم چیم شوب که سیز نیک نازوک بدینکیز آتش دوزخدا قالما
 سوندیب افسوس پیدور من دیدیلار حضرت سلطان ایتلار که
 ای مردکلان دوزخ دیکان قایداغ جاییدور دیب سوز دیلار

حضرت رسول علیه السلام رخصت لاری برله حضرت سلطان است
 مرکز است طرفیکه سفر قالدیلار بوزنیک تحقیق التخی باب بیله قلدو
 اما معلوم بولسونکم اول حضرت سلطان استوق بغراخان و جولاغ
 کیشکند آسماندا فی فریت لار شونداغ تلوزات شریف بوسکانت خانه
 دنیاغ کیشک بارادور انیک جالنجوک بولور اکیمن باب افسوس لاریکین
 ایتدالار که شوزات شریف خا لافانه قلدو دیب جواب بر دیلار اول
 حضرت سلطان وجوده کلکان کون خزانیک امری پیلار شونداغ قاتبع
 تیرا دیلار دیکه کل ایلدی حکما لار ایل فرست لار قرد سالیب کوردیلار که
 بو پجه جهانگیر بولور و محمد دنیغ کپار دیب پیلدیلار کفر لار حکما لار
 دین بوزن ایشیت حضرت سلطان اولتور و شکا قصه قالدیلار
 والده لاری اونا مادی وایت لار که ای کامیک بو فر ندیم نیک محمد نیک
 دنیغ کیشکیش نهم پیلدیک لار چونک بولوب بالغ بولغاندا محمد نیک
 دنیغ کپار شوندا اولتور و نکلا دیب توپا دیلار جنانجه حضرت
 سلطان شه پنه یا شفه کپار ندادا لاری قضا قلدی انا لاری عک
 لاری مارون بغراخان آلدی بشیل حضرت سلطان مارون
 بغراخان بر ویش قلدی آنجا حضرت سلطان اون ایکی یا شفه کپار
 دیلار تا اون ایکی یا شفه کپار کونجه کافر صور تیدا ایر دیلار برکون
 برکم قرق کیشک پیلان شکا رنه جقیلار شکا ر قلیب یوروب ایر دیلار
 بر

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 لاری غایب بولدیلار حضرت پیغمبر صلی الله علیه وسلم شول یردا ایتلا
 کم بو قرق کنه نیک اعلی خواجه ابوالنصر سامانه عرشدا حضرت
 سلطان نیک روحلار یخه ایما قرآن ادرکاتیب اولتور ایتلا موند
 هم بیکه همراه کلب در آخر بو عالم که وجود یخه کلک ایتلا حضرت سلطان
 شول حوجه ابوالنصر سامانه ایمانه مشرف قالو دیدیلار شول زمان
 صحابه لار تاء ریخ قلدیلار حضرت پیغمبر صلی الله علیه وسلم عالمین اوتوب
 اوج یوز اوتوز اوج یلدرن کیمین ترکستان ولایتی ایتلا حضرت سلطان
 مستوق بغراخان غازی بوزن شریف وجود یخه کلور اون اکل یارشا
 ایمانه مشرف بولوب جندان خالق مصلحت قلب غازیلیق
 صفتی که داخل بولوب فتودیلار وینه شول یردا حضرت پیغمبر
 صلی الله علیه وسلم ایتلا که اول من اسلم من التریک بو حدیث
 نیک معنی اول بولور که ترکستان طرفیدین حضرت سلطان مستوق
 بغراخان غازی مسلم بولادور دیگ بولور جناح خدایتعالی نیک
 امر فرما بیلان بخندز ماندین کیمین حضرت خوجه ابوالنصر سامانه
 بو عالم وجود غمکلیدیلار عالم ظاهر اوتوب یوکان اول من اسلم
 من التریک دیب بو حدیث کوردیلار اول مستوق دیگ قایداع
 کنه ایکین دیب غایبان عاشق بولدیلار تاء ریخ غایب لار حضرت
 سلطان نیک وجود غمکلش لاری کا آرزو قلب در د عشق لاری غایب
 کلب

حضرت سلطانیک بحقید فانیچہ او قودیلار حجابی حضرت معالی بن
 جبل اور قوفوب ادب تواضع برله ایتملا که تقصیر یار رسول الله
 حضرت لاری نیک پیغمبر ایک نلاری برحقید وردعالاری مستحیادینا
 و آخرت حق تعالی حضرت لاری نیک طغیالی او جون خلق قلدر یار
 نمبولور که بردقلار نیز لار امین دیساک اول حضرت سلطان بختیار
 نیک پاک روح لاری شبنور کا حاضر بولمیزیم کوزومیز برله کورسک
 حضرت سلطانیک جمال جمال لاری کوروب مبارک دیدار لاریغی مژغ
 بولمیز لاری نیک کونکومیزیم ترکستان دین اول طر فداک مسلمانلار دین
 جمع بولمیز دیدار حضرت پیغمبر صلی الله علیه وسلم مغاز ابن جبل نیک
 سوزینی قبول قلب دعا مشغول بولمیز بر ساعت و افرق برین کش
 با شکیخه کینز قافاق کینز قافا شفا آرغوما قذیب صلاح اور لا
 ریکا کینز قلوب بر بر ط فزین پیدا بولوب کلیب حضرت پیغمبر صلی الله
 علیه وسلم جمع صحابا لاری با شلخین همه که ادب تواضع برله سلامت قلبی
 دیدار حضرت رسول خدا جمع صحابا لاری که ترکستان طرفید کی خلق فی
 مسلمان قیلا دورغا سلطان ستوق بغرا نیک روح لاری شبنور دیب
 کور سائیلار جمع صحابا لاری حضرت سلطانیک روح لاری کوروب ایتم
 لاری الحمد لله برجه نیک قولیدین برایش کلور دیب خوشحال لیق
 قلیش مبارک بالیق فانیچہ او قوب رخصت بریدیلار حضرت سلطانیک روح
 لاری

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ایمان نیک دولتدین به نصیب فالدی دین اسلام بیتادی دیب فردایی
 قیامت کو ترکست؟ طر فید کی امت لاریم نیک جالی بخوک کجا راکین دیب
 بسپا ویشا ابرویم دیدیلار حضرت سلطان مستوف بغراغزا غازی نیک روح
 خاکلارینی تربیت قلیش مشغول بولدیلار و هر کون ترک قلمما حضرت
 سلطان نیک روحیلار یخه فایحه او قورایم دیدیلار صیحا لار ایدین دیدیلار
 لیکین بیلما دیدلار که کم نیک جقیدا فایحه او قوید و لار بر کو حضرت معاز
 ابن جبل رضی الله عنه سوردیلار که یا رسول الله کوندا ترک قلمما براتمه
 فایحه او قوید و لار کم نیک جقیدا او قوید و لار دیب سوال قلدیلار حضرت
 پیغمبر صلی الله علیه وسلم ایتملار که ای معاز ترکست؟ طر فید کی خلقه
 یتیم اسلام بیتما مسلم او جون کو کلمو مداسیا ویشا لقم یا ابرو
 معراج غه جقیده که عرشیدا پیغمبر لار نیک روحی نیک شایر لار روح
 سوردوم نرا دریم حضرت جبرائیل دین سوردوم بورق قیست پیغمبر
 نیک روحی دیب حضرت جبرائیل ایتملار که یا رسول الله بورق پیچ قیست
 پیغمبر نیک روحی ایتملار ترکست؟ طر فید کی خلقه اسلام قلمما دورغان امت
 لاری نیک روحی دیب خبر بردیما شو نیک بو نیک شایر لار حضرت بغراغزا
 نیک جقیدا ترک قلمما فایحه او قوید و رمن دیب معاز ایدین جیل با
 شلخین هم صیحا لار خوش خبر ایتملار حضرت صیحا لار شایر لار قلیب لار
 باتفاق

بود هیچ قصه پیغمبر نیک روحی ایمان سیز نیک امتیاز نیک روحی دور سیز
 لار عالم دین او توب اوج یوز او توب یلدرین کین وجه دغه ملک کست اول
 بیتی دانی کافران اسلام غه مشرف قلب سیز لار نیک شریعت لاری خلق
 ایجنده آشکارا قیاد و رغای امت لاری دور اسم شریعت لار حضرت سید
 مستوف بغرا خان غار ما رو در دیب جواب بردیلار حضرت رسول علی السلام
 این لار که یا برادریم جبرائیل بواقیتم نیک روحی پیغمبر لار نیک روحی یکتا
 رید خلق قلماق نیک سببه نیکه ایکن دیب سور دیلار حضرت جبرائیل ایدی
 لار یا رسول الله انکی و جبرئیل بواقیتم لاری نیک روحی پیغمبر لار نیکه
 رید قلندر اول قیاد جبرئیل که سیز لار نیک شریعت لاری نیک خلق نیکه
 سید انشیکار قلب سیز لار نیک تحکمی لاری نیک خلایق لار نیک یوزاد و نیکه
 برینا بویکه بعضی مسلمانلار که ایکی کس دین تو لاکش مسلمان قیالما
 عالم دین او توب و لار اما سیز لار نیک بواقیتم لاری نهایت سیز خلق
 دینا خلایق بعضی خدا یقانی نیک بنده لاری نیک اسلام دولتی غه مشرف
 قلمه و کمره ای دین الیه راست غه سالور لار شجره محمد بن خدیج تعالی
 بواقیتم لاری نیک روحی پیغمبر لار نیک روحی نیکه قیاد خلق قلندر دیب
 جواب بردیلار حضرت رسول علی السلام بو خوش خیمه حضرت جبرائیل دین
 انشب بسیار خوش وقت بولدیلا خدایتعالی غه محمدنا انشیلار رب رک
 ایکی لاری کورسب مناجا قلدیلا که الحمد لله شرکست هر فیدرت سکو
 نکوم جمع بولدیلا چونکه کونکوموا خطوری بار ایدی شرکست مسلمان بولما
 الحمد

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و سلم نیک شریعت لارینی روشن قلعو جی دیدیلار ایما نورینی اسلام
 لا آشیکلا قلعو جی جیجی کافر لاری و منافیق لاری اولتور کوجی ایدیلار
 مظلوم لاری دیغ بیت و بیچاره لار کاجی قلعو جی ایدیلار اولار
 نیک زات شریفی و توصیف لاریکا عاقیل لار نیک عقل نیتا بدور لار
 اولار نیک جمال جهان ارای لارینی تو صیف قلب فهم ارا کد ایدیلار
 و سرگردان بولوبدور لر خدا یتهالی اول زات شریفی یکه رستمی دست
 نیک بازو یخ عطا قلخان حضرت شاه مردان میر نصی اعلی نیک یتمتی
 نه برکات امیر حمزه عالیشان نیک جرعینی برکات ایدیلار حضرت
 سلطان بدر کدر کافر لاری اسلام مغ دلالیت قلب حق بجای و تعالی نیک
 در کاهیه کلنوردیلار و جاہل کمر لاری جهالت دین ضالالت دین
 جقاریب راه راست غزال دیلار خدا یتهالی قدرت کامله سه بره
 اول زات شریفی و حکمت شامله سه بره شونداغ خلق قلدیلار کم
 حضرت پیغمبر صلی الله علیه وسلم نیک دین مذہب لاری نیک ایت کلام
 ری نیک آحقو یخ شول زات شریفی نیک قول لاریغی بر دیلار اول
 حضرت سلطان بو عالم کلامی بر دین برون یخندیل ایلک روح لاری
 معراج کجه حق تعالی حضرت پیغمبر صلی الله علیه وسلم غ پیغمبر
 لاری نیک روح لاری نیک قناریل کور سائیلار حضرت صلی الله علیه وسلم
 جبرائیل علیه السلام دین سور دیلار بوقیسه پیغمبر نیک روحیک مونداغ
 اولوغ درجه ده خلق قلب دیب جبرائیل علیه السلام ایدیلار یار لوند

بهر نو فیکه بار در ز قلعہ ارباب دور لاری بندہ خدا تیکه هر حاجتی بولر
 خدا دنیا لغا آخرت لیکه او چون حاجت لاری بولر اعتقاد اخلاص بولر
 عزیز لارین قلعہ لاری تیکه بیکه حاجت لاری روا بولر لاری البتہ اگر کون
 بولر تیکه کلتور کافور بولر نعوذ بالله من ذالک اگر کمره بولر لاری تیکه
 خدمتکار میرید مخلص لاریغہ تعذی قلب لاری تیکه کمره لاری بولر
 لاری اول کشته آتقایلار حذر کین برکایا زکر قلدیلار تا بولر خدا تیکه
 بو دنیا مجاز یغہ الیکدی لاری مؤمنین مسلمان تیکه حاجت لاری روا بولر
 او چون اولاری موند اساعلا دیلار بیلنک لاری واکما بولر نکلا رشام صبا
 او لاریک اراج لاریغہ دعا قلب فیل بولر لاری موند خدا لاری اول کشته
 مدد قلب و مقصود لاری جاہل بولر غایب ذکر قلب دور لاری و الله اعلم
تذکیر حضرت سلطان مستوق بغرا خان غازی رحمۃ اللہ علیہ
 الحمد لله رب العالمین والعاقبة للمتقين الصلوة والسلام
 علی رسولہ محمد وآلہ واصحابہ اجمعین بعد حضرت سلطان
 مستوق بغرا خان غازی تیکه تذکیر لاری بیان قلمور لاری اول لاریک
 مبارک روح پاک لارینی پاک قلعا جمع بدعت عیب نقصان دین
 خویشی قلعا مذیتعالی حضرت سلطان مستوق بغرا خان غازی جمع
 بدعت ایثا لا یوق قلخوی دیدیلار حضرت پیغمبر صلی اللہ علیہ
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